

Proceedings

The Heritage Lodge No. 730

A. F. & A. M., G. R. C.

INSTITUTED

Sept. 21, 1977

Keith R.A. Flynn, W.M.
P.O.Box 119, Main St.,
Atwood, Ontario,
N0G 1B0

(519) 356-2845



CONSTITUTED

Sept. 23, 1978

J. Pos, Editor
10 Mayfield Ave.,
Guelph, Ontario,
N1G 2L8

(519) 821-4995

Vol. 03, No. 01

Cambridge, Ontario, Canada

October, 1979

This Bulletin includes the Summons for the next Regular Meeting and subsequent General Purpose Committee Meeting, Proceedings of the Tenth Regular Meeting held on Wednesday, September 19th, 1979, Election of Officers, and the announcements for several coming events.

Please Note - The opinions expressed by the authors and reviewers in these Proceedings are not necessarily those of the Lodge or its members.

SUMMONS

Dear Sirs and Brethren:

By direction from the Worshipful Master, you are hereby requested to attend the Eleventh Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple at the North-East corner of the intersection of Highways No. 401 and No. 24 on,

WEDNESDAY EVENING, NOVEMBER 21st, 1979, at 7:30 PM

prompt for the purpose of the Installation and Investiture of the Worshipful Master and Officers, and the introduction and transaction of such business as may be regularly brought before the Lodge.

V. W. Bro. Randall D. Langs will be the Installing Master. Also on this occasion, W. Bro. Greg Robinson will present a paper titled "MORGAN: THE CANADIAN CONNECTION." Written reviews by V. W. Bro. Lawrence Runnals; W. Bros. George Campbell and Donald H. Gorman; and Bro. Glen T. Jones, will also be presented.

GENERAL PURPOSE COMMITTEE

The General Purpose Committee Meeting will be held on

WEDNESDAY EVENING, FEBRUARY 20th, 1980, at 7:30 PM.

All Lodge Officers and Chairmen of Standing and Appointed Committees are urgently requested to attend. All Lodge Members are particularly welcome.

Fraternally yours,

W. Bro. James A. Faulkner,
Secretary.

PROCEEDINGS

The Tenth Regular Meeting of The Heritage Lodge No. 730 was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, September 19th, 1979, with 11 Officers, 34 Members and 7 Visitors, for a total of 52 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:45 PM with Worshipful Master, R. W. Bro. Keith Flynn in the East. The Brethern were welcomed by the Worshipful Master who called on the Chaplain to attend the Altar.

AT THE ALTAR

Bro. Rev. Gray Rivers approached the altar and read from Ecc. 3rd Chapter.

APOLOGIES

Apologies were received by correspondence from R. W. Bros. Allan Newell, Edsel Steen, Bill Lowe, James Hutchinson and William Isbister; also from V. W. Bro. Jack Pos, who was attending a meeting in Chicago.

MINUTES

It was regularly moved by R. W. Bro. Grinton, seconded by R. W. Bro. Groshaw, that the minutes of the Ninth Regular Meeting, held on Wednesday, May 16, 1979, be adopted as circulated in the Lodge Proceedings, Vol. 02, No. 06, September, 1979. Carried.

REPORTS OF COMMITTEES ON PETITIONS

The Reports of Committees on the Applications for Affiliation, which were listed in the Proceedings (Vol. 2, No. 6) dated September, 1979, as well as three carry-overs from the previous month, namely; R. W. Bro. Arthur Albert Baxter, Bro. Dorian Arthur Baxter and Bro. Glenison Trevelyn Jones, all reported favorable.

MOTION

It was Regularly moved by R. W. Bro. Groshaw, seconded by R. W. Bro. Woodburn, that the Reports be received, the Committees discharged and the Applications balloted upon. Carried.

CORRESPONDENCE

Letters were received as follows:

1. From R. W. Bro. Wallace McLeod, dated July 26, 1979, enclosing 4 copies of his paper for the reviewers.
2. From W. Bro. Balfour LeGresley, dated August 4, 1979, enclosing a letter from W. Bro. Donald Morgan of Perversence Lodge No. 21, Harrisburg, Pennsylvania, dated July 26, 1979; advising that The Heritage Lodge would be most welcome to attend their 200th Anniversary Banquet on Saturday, November 10th, 1979 (6:30 PM). The Grand Master of Pennsylvania and his Officers will be attending. He also cautioned that they must close reservations at 2400. Tickets are \$10.00. As of July 26th, they had already made 1500 reservations for their own members and guests.
3. From R. W. Bro. Keith Flynn, advising that he had received a phone call from Bro. G. T. Jones, enquiring as to the delay in processing his application. (Secretary stated that all reports had not been received from the Investigating Committee at that time).

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in the County of _____ in the Province of Ontario
Occupation _____ Date of Birth _____

being a _____^(RANK) Mason, and desirous of becoming a
member of The Heritage Lodge No. 750, do declare as follows:

I am not in debt to any Lodge for dues or otherwise.

I was Initiated _____^(DATE) Passed and Raised in _____

Lodge No. _____ at _____ under the jurisdiction of
the Grand Lodge of _____ and am in good Masonic
standing. I ☐ am now ☐ was last a member of _____ Lodge No. _____

Dated at _____ this _____ day of _____ 19____

Signature in full _____

Recommended by: 1. _____^(PRINT)

2. _____^(PRINT)

The Heritage Lodge No. 730

A. F. & A. M., O. E. R. O.

Instituted: September 21, 1977
Weston-Messeler Masonic Temple

Application for Affiliation

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A. F. & A. M. of Canada, in the Province of Ontario.

I, _____ of _____

(PRINT NAME IN FULL)

Postal Code

(ADDRESS)

Telephone ()

4. From Preston - New Hope Masonic Holding Corporation, announcing that the rental rate for our Lodge for the 1979-1980 year will be \$400.00. (An increase of 48.15% over last year, and a total of 60.65% over the past two years).

5. From Bro. John E. Taylor, a member for Hilton Bench near Sault St. Marie and one of the speakers scheduled for next year, stating that he had a collection of Masonic slides of general interest, and enquiring if they would be of interest to the Lodge. Also, he has now collected a great deal of information on Research Lodges from which he could prepare a short paper, giving his recommendations on which have the most to offer for the money.

6. From Dominion Regalia, dated August 31st, 1979, giving a quotation as follows:

Masonic Officers Collars	\$29.50
Officers Collar Jewels, chrome	<u>10.00</u>
TOTAL	\$39.50

MOTION

It was regularly moved by W. Bro. George Zwicker, seconded by R. W. Bro. David Bradley, that the correspondence be received and the necessary action taken. Carried.

PASSING ACCOUNTS

The following accounts amounting to \$646.29 were presented, and on a motion by R. W. Bro. Grinton, seconded by R. W. Bro. Groshaw, were passed and ordered paid.

Secretary's Account:

Postage up to August 29th, 1979	\$ 18.45
Post Office deposit account:	
(Third Class Mail Contract)	60.00
Postage (September Proceedings)	34.95
Mrs. Ross Perry, Fergus:	
Typing May Proceedings	
(26½ pages)	26.50
Guelph Printing Service, Guelph	
Printing May Proceedings	
(378 @ 28 pages)	218.52
Preston-New Hope Masonic Holding Corp.	
Rent 1978-1979 year	270.00
W. Bro. Donald Kaufman	
Refreshments (September Meeting)	<u>17.89</u>
TOTAL	\$646.29

At this time, the Worshipful Master called on R. W. Bro. Ed. Wilson for a Report from the Treasurer: The report covered one full year with a recommendation to purchase a \$1,000.00 bond.

MOTION

It was regularly moved by R. W. Bro. Grinton, seconded by V. W. Bro. Langs, that the Treasurer be authorized to purchase a \$1,000.00 bond. Carried.

RECEIVING PETITIONS FOR AFFILIATION

Applications for Affiliation were received from the following:

1. BODLEY, William G., P.M.; 105 Warwood Rd., Islington, Ontario; Age 57; Police Officer; Member of Connaught Lodge No. 501, G.R.C.; recommended by R. W. Bro. J. W. Gerrard and W. Bro. E. J. B. Anderson.

2. COPELAND, A. Lou, P.D.D.G.M.; 9 Peveril Hill South, Toronto, Ontario; Member of Palestine Lodge No. 559, G.R.C.; recommended by R. W. Bro. Wallace E. McLeod and W. Bro. Balfour LeGresley.
3. COUPAR, David, P.M.; 68 Upper Walker Ave., S., Stoney Creek, Ontario; Age 76; Retired Bank Manager; Member of Doric Lodge No. 382, G.R.C.; recommended by V. W. Bro. Joseph Hobson and R. W. Bro. W. James Curtis.
4. GARDINER, Ralph Eldred, P.G.S.; P.O. Box 1123, Station B, Fort Erie, Ontario; Age 74; Retired; Member of Vittoria Lodge No. 359, G.R.C.; recommended by R. W. Bro. C. A. Sankey and R. W. Bro. Wm. A. H. Lowe.
5. SANDISON, Donald L., P.D.D.G.M.; 21 Horner St., Brantford, Ontario; Age 57; Maintenance Mechanic; Member of Reba Lodge No. 515, G.R.C.; recommended by R. W. Bro. Donald Grinton and R. W. Bro. Allan Newell.
6. HARVEY, George Valentine, M.M.; 686 Westdale Crt., Oshawa, Ontario; Age 62; Tool Technician; Member of Cedar Lodge No. 270, G.R.C.; recommended by W. Bro. Wm. H. Perryman and V. W. Bro. Jack Pos.

MOTION

It was regularly moved by V. W. Bro. Langs, seconded by R. W. Bro. Bradley, that the Applications be received and the usual committees appointed.

REPORTS OF STANDING AND APPOINTED COMMITTEES

Several reports had been presented at the General Purpose Committee Meeting, August 29, 1979, important items will be discussed under General Business. In addition, the following two items were introduced at this time:

1. From R. W. Bro. Ed Ralph, Chairman of the Committee on Membership and Unattached Masons. R. W. Bro. Ralph presented a proposal for an information type bulletin; and asked the Brethren for comments regarding the format and the information presented.
2. From W. Bro. LeGresley, Chairman of the Central Data Bank Committee, requesting that a reference be inserted in the next summons that all Brethren be deputized to gather and/or report all happenings throughout the various districts in the Grand Jurisdiction relating to the 125th Anniversary Celebrations.

BALLOTING

It was regularly moved by R. W. Bro. Groshaw, seconded by Bro. Rivers, that the Ballot be taken collectively. Carried.

At this time, three of the Candidates, who were present in the Lodge, were permitted to retire, and returned after the ballot.

Following a favourable ballot on all Applicants, the Worshipful Master declared: R. W. Bros., Arthur Albert Baxter, William Allan Strutt and Arthur Wellington Watson; W. Bros., Thomas E. Crowley, Frank G. Dunn, Brian Fenry, D. Neil Gardner, Peter Maydan, Arthur Reginald Medhurst, Percy Moffat and Henry C. Wolfe; and Bros., Dorian Arthur Baxter, William Hardy Craig, Frederick D. Gengschatz, Alexander Grant, Glenison Trevelyn Jones, Arthur Clarence Linter, Howard McCandless, Peter David Park and Donald John Thornton eligible for membership in The Heritage Lodge No. 730, and I request that they affix their signatures in our Register in token of their submission to our By-Laws.

GENERAL BUSINESS

1. The Worshipful Master reminded the Founding Officers of the Lodge that a general agreement had been prepared whereby each Officer contribute to the Treasurer, sufficient funds to purchase the Collar and Jewel of his office as a donation to the Lodge (\$40.00). Six of the seventeen Officers (including the new office of historian) have contributed to date. He suggested that an attempt be made to have the new regalia for the November Installation.

2. The Worshipful Master called on the Report of the Special Committee investigating a proposal for an alternate meeting night. There was no one present to make a report. (This is the third consecutive meeting that no report has been received since the committee was appointed in 1978).

3. The motion concerning a subscription fee for the Lodge Proceedings, which was talked about at the last Regular Meeting was re-introduced.

MOTION

Following considerable discussion by R. W. Bros. Ed. Wilson, Wallace McLeod, Donald Grinton; V. W. Bro. Randall Langs and W. Bros. John Neu; it was regularly moved by R. W. Bro. McLeod and seconded by R. W. Bro. Grinton, that The Heritage Lodge Proceedings may be purchased by any Brother Mason outside our Grand Jurisdiction for an annual subscription fee of \$10.00. Carried.

4. The subject dealing with the increase in Rent for the coming year was discussed.

MOTION

On a motion by R. W. Bro. Woodburn, seconded R. W. Bro. Ralph, the Worshipful Master was requested to appoint a Committee to meet with the Preston-New Hope Temple Corp. on September 26th, 1979.

5. At this time the Worshipful Master announced several proposals for the celebration of the 125th Anniversary of the formation of the Grand Lodge. R. W. Bro. John Woodburn suggested that The Heritage Lodge might sponsor the re-enactment of the events that led up to the formation of the Grand Lodge in October, 1855.

MOTION

It was regularly moved by W. Bro. Cohoe, seconded by R. W. Bro. Drew, that The Heritage Lodge accept the invitation to meet with the Grand Lodge to discuss the subject of re-enacting the formation of the Grand Lodge. Carried.

NOTICE OF MOTION

The following notice of motion was presented by R. W. Bro. Charles Grimwood: "I hereby give NOTICE OF MOTION that I will move or cause to be moved that the By-Laws of The Heritage Lodge, No. 730, be amended to accommodate the Office of Historian as an Officer of The Heritage Lodge, No. 730;

ARTICLE V ... OFFICERS ... Part 1 ... insert, 'HISTORIAN' after organist.

ARTICLE VI ... DUTIES OF OFFICERS ... Part 16 ... Delete (Not an Officer).

ELECTION OF OFFICERS

The Worshipful Master called on W. Bro. A. Bagg of Bedford Lodge No. 638, Toronto, and W. Bro. V. Harvey of Cedar Lodge No. 270, Oshawa, to act as scrutineers.

Following the election by written ballots and after thanking the Brethren who assisted as scrutineers, R. W. Bro. Flynn declared the following Brethren as Officers Elect for their respective offices:

W. M.	R. W. Bro. Donald S. Grinton
S. W.	R. W. Bro. Ronald E. Groshaw
J. W.	W. Bro. George E. Zwicker
Secretary-	V. W. Bro. Jacob Pos
Treasurer-	R. W. Bro. W. E. Wilson

OPEN VOTE AND MOTIONS

It was regularly moved by R. W. Bro. Grinton, seconded by R. W. Bro. Drew, that R. W. Bro. C. F. Grimwood be Tyler of the Lodge. Carried.

It was regularly moved by V. W. Bro. Langs, seconded by R. W. Bro. McLeod, that V. W. Bro. Robert McMaster and V. W. Bro. Robert Lawson be the Lodge Auditors. Carried.

It was regularly moved by R. W. Bro. McVittie, seconded by Bro. Rivers that the Examining Board for the Worshipful Master be V. W. Bro. Langs, R. W. Bro. Parsons and R. W. Bro. Greenaway. Carried.

It was regularly moved by R. W. Bro. Drew, seconded by W. Bro. Zwicker, that a hearty vote of thanks and appreciation be extended to R. W. Bro. William S. McVittie for his dedication to the office of Tyler and the Masonic Education he gives to all latecomers. Carried by the applause of the Brethren.

WORKSHOP PROCEEDINGS

The Worshipful Master announced that the Proceedings of the recent Regional Masonic Workshop were printed and available from the Secretary.

R. W. Bro. Grinton asked the newly elected Officers to meet with him following the closing of the Lodge.

INTRODUCTION OF GUEST SPEAKER

R. W. Bro. Keith Flynn, the Worshipful Master, introduced R. W. Bro. Wallace E. McLeod, who had recently been nominated to full membership in the Quatuor Coronati Lodge No. 2076, London, England and who presented a very informative paper titled:

"NEW LIGHT ON JOHN COUSTOS"

1. WHO WAS JOHN COUSTOS?

On June 28, 1979, it was my privilege to attend Quatuor Coronati Lodge, in London - the premier Lodge of Masonic research - and there present a paper. That paper will eventually be published at full length in the lodge's transactions. This evening I propose to give you the paper as it was edited for oral delivery in London; a lot of the duller parts have been cut out, and a certain amount of additional material has been inserted.

"As for himself, he would rather suffer death than betray the sacred trust reposed in him."

Some of you may have heard those words somewhere. I want to talk to you for a few minutes about a man, now forgotten, who was once regarded as a hero of Free Masonry, because he followed that ideal. Long, long ago, more than two centuries ago, a book was published in London; its title was, in the fashion of the day, amply descriptive. It began as follows: The Sufferings of John Coustos, for Free-Masonry, and for His refusing to turn Roman Catholic, in the Inquisition at Lisbon; Where he was sentenc'd, during Four Years, to the Galley; and afterwards releas'd from thence by the gracious Interposition of his present Majesty King George II.

The book was incredibly popular; it was translated into French and German, and went through some twenty editions over the next seventy-five years.

We might just take a brief look at the story it tells us. John Coustos was born in Switzerland in 1703. As a child he was taken to England, and was raised there to be a diamond cutter. He went to France in 1736, and worked in Paris for five years. Then he went to Lisbon, Portugal. His original hope had been to go to America, to the Portuguese colony of Brazil, where diamonds had been discovered in 1729, and where there are still rich diamond mines; but he was unable to get authorization, so he stayed in Lisbon, plying his trade. While there, he established a Masonic Lodge, with himself as Master; and that caused his troubles. Masonry had been banned by the Catholic Church in 1738, and was illegal in Portugal.

Apparently the wife of another jeweller in the city was jealous of Coustos's success; and in order to remove one of her husband's rivals, she denounced him to the authorities as a Free Mason. In March of 1743 he was arrested and taken to the Prison of the Inquisition, where he remained for fifteen months. Let us hear his own words.

"A little after, the... Officer... bid the Guards search me; and take away all the Gold, Silver, Papers, Knives, Scissors, Buckles, &c. I might have about me. They then led me to a lonely Dungeon, expressly forbidding me to speak loud, or knock at the Walls; but that, in case I wanted any Thing, to beat against the Door, with a Padlock, that hung on the outward Door; and which I could reach, by thrusting my Arm through the Iron Grates" (pages 19-20).

After a few days there, he was shaved, and his hair cropped, and he was led before the Inquisitors for the first time. After a little beating about the bush, they made it clear that he had been arrested for Masonry, and that they wanted more information. So he told them that it was a society devoted to Charity, where religious controversy was forbidden. He was examined a number of times, and after each interrogation was remanded to his solitary cell for a longer or shorter period.

During the fifth examination, the following exchange took place.

Inquisitors: "We insist that you reveal to us the Secrets of this Art."

Coustos: "The Oath (I took at my Admission) ... will not permit me to do it; Conscience forbids me; and I therefore hope your Lordships are too equitable to use Compulsion."

Inquisitors: "Your Oath is as nothing in our Presence: and we absolve you from it."

Coustos: "Your Lordships are very gracious; but as I am firmly persuaded, that it is not in the Power of any Being upon Earth to free me from my Oath, I am firmly determin'd never to violate it." (pages 34-35)

And so, back to the dungeon.

In the ninth examination, he was strongly urged with threats to turn Catholic; but Coustos expressed his firm resolution to live and die a Protestant.

Finally, he was brought before the tribunal for the thirteenth time. He tells us what happened then. "... The President.... order'd a Paper, containing Part of my Sentence, to be read. I thereby was doom'd to suffer the Tortures employ'd by the Holy Office, for refusing to tell the Truth...; for my not discovering the Secrets of Masonry...."

"I hereupon was instantly convey'd to the Torture-Room, built in the Form of a square Tower, where no Light appear'd, but what two Candles gave: And, to prevent the dreadful Cries and shocking Groans of the unhappy Victims, from reaching the Ears of the other Prisoners, the Doors are lin'd with a sort of Quilt.... At my entering this infernal Place, I saw myself... surrounded by six Wretches, who, after preparing the Tortures, strip'd me naked (all to Linen Drawers); when, laying me on my Back, they began to lay hold of every Part of my Body. First, they put round my neck an Iron Collar, which was fastned to the Scaffold; they then fix'd a Ring to each Foot; and this being done, they stretched my Limbs with all their Might. They next wound two Ropes round each Arm, and two round each Thigh, which Ropes pass'd under the Scaffold, through Holes made for that Purpose; and were all drawn tight, at the same time, by four Men, upon a Signal made for this Purpose.... These Ropes, which were of the Size of one's little Finger, pierc'd through my Flesh quite to the Bone; making the blood gush out at the eight different Places that were thus bound. As I persisted in refusing,... the Ropes were thus drawn together four different Times. At my Side stood a Physician and Surgeon, who often felt my Temples, to judge of the Danger I might be in; by which Means my Tortures were suspended, at Intervals,... The last time the Ropes were drawn tight, I grew so exceedingly weak, occasioned by the Blood's Circulation being stopp'd, and the Pains I endur'd, that I fainted quite away; insomuch that I was carried back to my Dungeon..."

"They were so inhuman, six Weeks after, as to expose me to another kind of Torture.... They made me stretch my Arms in such a Manner, that the Palms of my Hands were turn'd outward; when, by the Help of a Rope that fastned them together at the Wrist, and which they turn'd by an Engine; they drew them gently nearer to one another behind, in such a Manner that the Back of each Hand touch'd, and stood exactly parallel one to the other; whereby both my Shoulders were dislocated, and a considerable Quantity of Blood issued from my Mouth. This Torture was repeated thrice; after which I was again taken to my Dungeon, and put into the Hands of Physicians and Surgeons, who, in setting my Bones, put me to exquisite Pain."

"Two months after,... I was again conveyed to the Torture-Room, and there made to undergo another Kind of Punishment twice.... The Torturers turn'd twice round my Body, a thick Iron Chain, which, crossing upon my Stomach, terminated afterwards at my Wrists. They next set my Back against a thick Board, at each Extremity whereof

was a Pulley, through which there run a Rope, that catch'd the Ends of the Chains at my Wrists. The Tormentors when stretching these Ropes, by Means of a Roller, press'd or bruise'd my Stomach, in proportion as the Ropes were drawn tighter. They tortured me, on this Occasion, to such a Degree, that my Wrists and Shoulders, were put out of joint."

"The Surgeons, however, set them presently after". (Pages 61-66).

He was remanded back to the dungeon. "The Reader may judge..." he says, "of the dreadful Anguish I must have labour'd under.... Most of my Limbs were put out of Joint, and bruise'd in such a Manner, that I was unable, during some Weeks, to lift my Hand to my Mouth; my Body being vastly swell'd, by the Inflammations caus'd by the frequent Dislocations. I have...Reason to fear, that I shall feel the sad Effects...so long as I live...". (pages 66-67).

Finally, on June 21, 1744, Coustos was taken out and sentenced, being condemned to four years in the galleys. After four months, the British Minister at Lisbon intervened, and got Coustos his freedom. He returned to London, and wrote his book.

Well, from this summary you can see why Coustos was regarded as a Masonic hero. Here was a man who remained steadfast to his obligations in the face of the most appalling mistreatment! A real example for us all to follow!

2. NEW SOURCES OF INFORMATION

In the past twenty-five years, a wealth of new material dealing with Coustos has been found. We now know a bit about his lodges in London. We have discovered the actual minute book of a lodge to which he belonged in Paris. And, most important of all, the Portuguese archives have yielded up a full dossier on Coustos's trial in Lisbon, with transcriptions of the denunciations against him, and a record of his examinations by the Inquisitors.

Some time ago the Masonic Book Club resolved to issue a facsimile reprint of The Sufferings of John Coustos. The President, Bro. Louis L. Williams, invited your speaker to prepare a critical introduction. It soon became clear that there were still many questions that needed answers. Who were Coustos's Masonic associates? What social class did he move in? Did his Masonry follow English or French traditions? Exactly when was his book published? Is the historical background relevant? What can we say about the other editions of the book? These questions will claim our attention for the remainder of this paper.

3. COUSTOS'S LODGES IN LONDON

Let us begin with his lodges in London.

The first Minute book of the Grand Lodge of England covers the years 1723-1731. It includes a "List of the Names of the Members of all the regular Lodges as they were returned in the Year 1730." The name of John Coustos appears twice.

Lodge No. 75 met at the Rainbow Coffee House in the York Buildings, London. It had sixty-three members, which makes it one of the four largest lodges to submit returns in 1730. Other lodges included peers of the realm, or Fellows of the Royal Society, or people who became famous for other reasons. No. 75 was not like that. It had several active Masons; the Junior Grand Warden for 1731, and

Grand Stewards for 1731, 1732 and 1733. It had a younger son of the Duke of Devonshire. It had about fifteen members who bore French names, one of them being John Coustos. And it had a Mr. Henry Price, who in 1733 was named Provincial Grand Master of New England. It is a charming thought that the hero of our paper may actually have sat in lodge with the founder of duly constituted Masonry in America.

Two years later, in 1732, a new lodge was formed, No. 98, meeting at Prince Eugene's Coffee House in St. Alban's Street, London. It submitted returns in the so-called list of 1730. It had only thirty members, and all but four bore French names. About nine of them had come over in a block from Lodge No. 75, including our friend Coustos. In 1739 this lodge took the name "Union French Lodge," and we may safely assume that its language was French. A document in the Bibliothèque Nationale at Paris says that Coustos "had been Master of five lodges in England;" and one of the witnesses told the Portuguese Inquisitors that "not only in France, but also in the Kingdom of England, the aforesaid Coustos had been Master of a Lodge." My guess is that at some date between 1732 and 1736 he actually became Master of Lodge No. 98, the French Lodge.

4. COUSTOS'S LODGE IN PARIS

About 1736, Coustos tells us, he went to Paris. He joined a lodge there. Its minutes from December 1736 to July 1737 were seized in a police raid, and still survive. They make fascinating reading. At first Coustos was Master. Then, after February, when the Duke de Villeroy joined and was chosen Master, Coustos continued to occupy the Chair regularly as his deputy. We can draw up a list of the members. There were thirty-two to start with; thirty-six were initiated during the next eight months, giving a total of sixty-eight.

The membership was cosmopolitan. Perhaps as few as twenty-eight were French, thirteen were German or Austrian, nine may have been Italian, seven Scandinavian, six English, three were from Eastern Europe, and two from the Low Countries. French scholars have succeeded in identifying many of the names. The Abbé d'Aunillon was a writer of bad comedies. Charles J. Baur was a German banker, who later served as substitute Grand Master of France in 1744. Bontems was valet de chambre of the King of France. Filippo Farsetti was a Venitian nobleman, and a connoisseur of art. Claude de Géraudly was a dentist at the Royal Court; he wrote a book on the care of the teeth, and was an attendant of the Duke of Orleans. Jean-Pierre Guignon was the best violinist of the age. Pierre Jéliotte was the greatest tenor of the time. Johann Daniel Krafft was a leather-merchant of Hamburg, who founded the first lodge in Germany in 1737, and eventually became a Grand Treasurer of the Provincial Grand Lodge of Lower Saxony, in 1743. Thomas Pierre Le Breton was a goldsmith, and was concurrently Master of another Lodge in Paris which worked under an English warrant. Prince Lubomirski was Grand Marshal at the court of the King of Poland, and a member of the first lodge in Warsaw in 1744. Jacques Christophe Naudot was a flautist and minor composer; he wrote a "Masonic March" which is still extant. Baron Scheffer was a Swedish diplomat, who introduced Freemasonry to his homeland, and served as Grant Master of Sweden. The Duke de Villeroy was a favourable courtier of the King of France. M. de Wind was the Danish ambassador to France.

The list goes on and on: Baron de Bousch; Le Chevalier Dumont; Count de Gatterburg; Baron de Goertz; le Chevalier de Hastrel; Count de Swirby; the two Barons de Wendhausen. Clearly, it was a wealthy and aristocratic lodge, with a fair leavening of continental nobility, as well as financiers, businessmen, and artists. Even those who followed more plebeian trades (such as lapidary, goldsmith,

dentist, manservant) moved in the very highest circles. These noblemen played a pivotal rôle in the dissemination of Masonry to northern and eastern Europe.

5. COUSTOS'S LODGE IN LISBON

Early in 1741 John Coustos went to Portugal, and soon he established a Masonic lodge, with himself as Master. In October, 1742 the lodge was denounced to the Inquisition by a nasty little attorney who had a grudge against two of the brethren, and had been primed by the wife of another goldsmith. Throughout the month of February 1743, the Holy Office gathered information, and then it acted. It arrested four of the brethren in March and April. All the files for the case, totalling more than 600 pages, are preserved in Lisbon. They are a rich mine of information about the membership and procedures of the lodge in Portugal.

The documents from Coustos's own dossier were translated by Bro. Neville Cryer, and published with a rich commentary by Bro. S. Vatcher in the Transactions of Quatuor Coronati Lodge for 1968. The papers for the other cases were translated at Bro. Vatcher's behest by Bro. Ernest Cromack; I am very grateful to both Brethren for giving me access to the translations.

The lodge had twenty-seven members, all belonging to the foreign colony in Lisbon: nineteen Frenchmen, five Englishmen, two Dutchmen, and one Italian. Their occupations provide a striking contrast to those of the Paris lodge; not an aristocrat among them. Fourteen (over half) were associated with the jewellery trade, as goldsmiths, silversmiths, engravers, watchmakers, diamond cutters, or the like. Another nine were classified simply as businessmen and merchants. There were two tailors, one book-keeper, and one ship's captain.

The Inquisitorial Archives confirm virtually every statement made by Coustos: the repeated interrogations, the torture sessions, the pressure on him to reveal what he knew about Masonry, his refusal to turn Catholic.

There is one difference, an important one. According to the Inquisitorial Archives, the very first time he was brought before the Tribunal, five days after his arrest, Coustos made a full confession, a full disclosure of the nature of Masonry, as it was in his time - the arrangement of the lodge, the modes of recognition, the penalties of his obligation, the method of initiation, the procedure at the banquet. All there! It's the fullest description we have of the way in which Masonry was conducted in the 1740's. Coustos sang like a canary, and before they even laid a hand on him. And the irony of it is that they didn't believe he'd told it all! That's why he was tortured.

6. MASONIC PRACTICES IN LISBON

The other members of his lodge also gave full reports to the Inquisition. Let me quote from Bro. Cromack's translation of the testimony of Jean Baptiste Richard:

"... The Grand Master made a long speech...., telling him many things ... which he no longer remembers.... The first thing brought to his attention was the inviolable secrecy to be observed in everything, never revealing or disclosing anything whatsoever..., either by word of mouth, by writing, or even by drawing,...under the penalty ... of having his head cut off, his heart torn out, his body

reduced into pieces and burned, and his ashes thrown into the sea. And this oath having been taken, the Grand Master told him to come closer, saying that he wished to teach him the signs by which he could be known among his companions. And rising to his feet, he opened his hand and passed one side of it over the throat,... and after this he took hold of his hand as though in greeting, pressing with his thumb on the first joint... of the index finger, and coming close to his ear he said the word 'Jachim'.... The signs by which they were to be known as (Fellows) ... (consisted) of first placing the hand on the breast and approaching the person to whom he wished to make himself known, then clasping his hand and pressing with his thumb on the first joint of the middle finger, and saying in his ear the word Boós.... The Grand Master began to teach him the signs by which he would make himself known as a Master.... The first thing he had to do was to put the open hand in the middle of the chest with the end of the fingers turned upwards and the thumb alongside the said chest; then he had to take the hand of the other in such a way that the finger ends were touching and pressing on the other's wrist, at the same time bringing the point of the right foot, and also the knee, one to the other, embracing each other in this position and whispering in the ear the following word, Maquibiná..." (Ferrer, volume 2, pages 414-416).

It is interesting to compare the details for this testimony with the British Early Masonic Catechisms, the Early French Exposures, and with the procedures followed in the Irish lodges in Lisbon in 1738. The discussion which follows owes much to the guidance and help of Bro. Harry Carr.

7. AFFINITIES OF COUSTOS'S MASONRY

Evidently many of the procedures in lodge were uniform throughout Europe. We need hardly set forth the evidence in full. Suffice it to notice a few features which were universally observed, and to point out certain others which had local variations.

No matter whether in Portugal, England or France, the system of three degrees was in general use. The candidate for Initiation was deprived of all metal, blindfolded, and his knee was made bare. He sought admission by three knocks at the door. Inside the lodge room, the table was set with three candles, which represented the sun, the moon, and Master of the Lodge. For his obligation, the candidate was made to kneel, with one hand resting on the Bible, and with the other extending the compasses to his naked left breast. Then he swore to keep secrecy, under a multiple penalty.

In all three countries the lodge room was equipped with the representation of a staircase, of seven steps, and perhaps also with a blazing star, bearing in its centre the letter G. If a brother wanted to give warning that non-Mason was present, he would say the words, "It rains."

Probably the various lodges were equally uniform in other portions of the ceremonies; but the English catechisms do not describe actions in sufficient detail to enable us to compare them with the French and Portuguese narrative sources.

But, to set against this uniformity, other details exhibit local variations.

Circumambulation: When the candidate was admitted, in London he was led once around the lodge before being presented to the Master. In Paris, on the other hand, he was "made to take three

turns in the Chamber." In Lisbon, as one of Coustos' members told the Inquisitors, the guide "made him go three times round the room close to the walls, guiding him for this purpose because his eyes were covered."

Posture during Obligation. In London in 1730, the candidate is said to kneel on one knee. In Paris, the posture was more awkward: "... The Candidate, though kneeling on his right knee, must have his left foot in the air." The same position was also used in Coustos's lodge, according to the testimony of one of his brethren: "...he (the confessor) with his hand on the book in front of which he was kneeling on his right knee with his left in the air, promised so to keep it...."

Where the candidate kneels. In England the candidate is frequently described as kneeling on the ground between the arms of a square. In France, he regularly kneels on a stool. Coustos says that he kneels "upon an instrument like a Mason's square." Two other members of Coustos's lodge, Bruslé and Richard, reported that they had been made to kneel on a piece of white leather which was placed on the floor, and which was later given to them as an apron.

The Apron Charge. Prichard speaks of "that Badge of Honour, which (as they term it) is more ancient and more honourable than is the Star and Garter...." This is not found in French sources, except for a single one which is based explicitly on Prichard. In connection with the Investiture, Coustos uses the words, "more noble than the order of the Golden Fleece, of the Holy Spirit, of Christ, and of all others in the World." This sounds as if it might be a local adaptation of the same charge.

Gloves. From 1599 on, it had been a regular custom in British Masonry that each initiate, as part of his admission fee, should furnish a pair of gloves to every member of the lodge. The custom was observed in the Lisbon Lodge in 1738. In the Paris Lodges, on the other hand, the initiate was the recipient rather than the donor of gloves, and a gesture of gallantry was included. "...He is given ... a pair of men's Gloves for himself, and another (pair of) ladies' Gloves, for her whom he esteems the most." This was the practice in Coustos's lodge in Lisbon.

The Words of the First two Degrees. In Prichard's Masonry Dissected, the E.A. had two pillar words; while the F.C. used one of them. At some date about 1739, we are told, Grand Lodge arbitrarily decreed that the word for the First Degree should be the one formerly used for the F.C., and that the other word should be used for the Second Degree. This change is reflected regularly in France, from 1742 on, and in Lisbon, in both the Irish Lodge of 1738, and in Coustos's Lodge of 1743.

The Legend of the Third Degree. The Principal Architect of the Temple is called "Hiram" by Prichard and the earlier French exposures based on him. From 1744 on, the French texts regularly name him "Adoniram." Coustos uses the earlier form.

When the architect disappeared, he was missed the same day, according to Prichard. From 1738 on, the French exposures say that his absence was noted on the seventh day. Coustos says, "after three days."

In Prichard's book, and in the French text derived from it, fifteen loving brethren were sent to search for the architect, but from 1744 on, the French exposures describe the seekers as nine

Masters. Coustos says "fifteen Fellow Crafts." According to Prichard, the brethren agreed that they should adopt a substitute Master's Word only if they did not find the former word on the Architect's person. In the French sources, beginning in 1744, they agreed to take a new word as a precaution in case the Architect had been forced to reveal the former one. Coustos is closer to Prichard's version.

The Master's Word. For the Master's Word, the range of variant forms is large, but it appears that they all go back to two different words which were used in the first half of the eighteenth century. One of them occurs in the earlier English catechisms, and was also used in the Irish Lodge in Lisbon. The other word appears first in Prichard's Masonry Dissected, is regularly found in the French sources, and was used in Coustos's lodge in Lisbon.

Masonic Fire. In connection with the banquet Coustos describes the military precision with which the brethren drank toasts, raising their glasses aloft, and conveying them three times to their faces. The early English sources have nothing comparable, but it sounds like the French procedures from 1737 on: "they drink to the health of the Brother, carrying the glass to the mouth in three movements." "There is no Military Academy where the drill is performed with greater exactitude."

In general, the Masonic ritual of Coustos's lodge in Portugal was perfectly orthodox, and coincides with that known from England and France. The few details which are explicitly traceable to one or the other suggest that Lisbon practice was eclectic. In a few features it followed the English tradition (kneeling on the Square, the Apron Charge, details of the Hiram legend); in more details it followed the French (triple circumambulation, the posture during the obligation, the Words, the presentation of gloves, Masonic Fire); occasionally it struck off on its own (the day when the absence of the Architect was noted). It is puzzling to note that occasionally Coustos's testimony differs from that given by other members of his lodge (for example, where the candidate kneels). In the few instances where we have grounds to judge, it looks as if there was no continuity between the earlier lodge in Lisbon and Coustos's Lodge (the presentation of gloves, the Master's Word).

8. WHEN WAS HIS BOOK PUBLISHED?

The Sufferings of John Coustos bears on its title page the imprint, "London: Printed by W. Strahan, for the Author; 1746." That was a tempestuous year, and it is of some interest to ascertain the exact date of publication. Fortunately we can trace the process in a series of notices in The Daily Advertiser of London. On March 2, 1745, it announced the impending publication of a book on The Sufferings of John Coustos and invited advance subscriptions. On August 1, Coustos begged leave to inform the subscribers "that the Publication... has been retarded by the Engraver's not being able to finish the Plates at the Time propos'd..." On October 9 he advertised that the book would soon be delivered to the subscribers. And on December 23, 1745, the paper announced "This Day is publish'd.... The Sufferings of John Coustos." Perhaps as Bro. Hamill has suggested to me, the printer set the date "1746" on the title page, in the expectation that publication would take place after January 1. As it happened, it was nine days earlier. Now we can sketch the background for the book.

9. THE HISTORICAL BACKGROUND

The year was 1745. The British throne was held by George II of the House of Hanover, sixty-two years of age, stupid, graceless, and Protestant; "snuffy old drone from the German hive," as Justice Oliver Wendell Holmes called him. On the continent of Europe, Great Britain was fighting the War of the Austrian Succession. Bonnie Prince Charlie, twenty-four years old, clever, fascinating, and Catholic, had landed in Scotland on July 23, and raised the Jacobite standard of rebellion. He routed Johnnie Cope at Prestonpans (September 21), and marched south into England, reaching Derby, a scant 120 miles from London, on December 4.

The English countered with the pen as well as the sword. The newspapers declaimed a litany of hatred against the Stuarts, and their Scots Highlander and Roman Catholic supporters.

"... But (for God's sake) shall we seek Liberty amongst a lawless Rabble, the mountainous Men of the North, Men who from the Situation of their Country have all their Days been addicted to Rapine and Plunder? Who are as ignorant of the right Use of that glorious Blessing (Liberty) as brute Beasts, and like them live only in the Abuse of it? Surely no! We are not so far degenerated. Next let us consider whom they assist: The merciless Sons of Rome, who will be so far from restraining their Fury, that they will exceed them in Cruelty, in Tyranny, in Oppression, and in every lawless Act, to all those who differ from them in Points of Religion, or in Notions of Liberty. Yet these are to be your mighty Deliverers, O Britons!" (The Daily Advertiser, London, October 11, 1745).

As early as September 7 a proclamation was issued "commanding all Papists, and reputed Papists, to depart from the Cities of London and Westminster, and from within ten Miles of the same; and... confining Papists, and reputed Papists, to their Habitations." Presumably the authorities were afraid that they would betray London to the invader. Printing presses flooded the country with shrill anti-Romanist propaganda, all duly heralded in the London journals: A Faithful Portrait of Popery, by which it is seen to be the Reverse of Christianity, by William Warburton; The Papists bloody Oath of Secresy, by Robert Bolton; The bloody Cruelties of the Papists against the Protestants, by "D.W."; The Opposition between Christianity and Popery; Popery Inconsistent with Reason, Liberty, and Christianity; and dozens of others.

In short, Coustos's pathetic tale of his misfortunes became yet another shell-burst in the barrage of anti-Jacobite propaganda.

10. OTHER EDITIONS

There was also a French edition of the book, entitled Procédures curieuses or, in translation, "Extraordinary Procedures of The Inquisition in Portugal against the Free-Masons." At this period all books printed in France had to be licensed by The Government. Those published without official sanction generally bore a fictitious imprint, and this one was date-lined "In the Valley of Jehoshaphat: In the Year of the Foundation of Solomon's Temple, 2803." Standard authorities have been at some pains to ascertain the true date. Wolfstieg says, "The Hague, 1747;" Professor Ferrer Benimeli says, "1753;" the British Museum Catalogue says, "Hamburg, 1756." We can now say that all these conjectures are too late; publication of the

book is reported in The Daily Advertiser for Friday, January 31, 1746. Evidently it was printed very early in 1746 or even in 1745. In fact it seems likely that it was the original text, and the English version was simply a translation. There are several indications, but one will suffice. The French text gives the Loyal Toast, quoted from Anderson's Constitutions of 1723: "Dieu bénisse le Roi et le Métier" ("God bless the King and the Craft"). In the English version, this is rendered, "God preserve the King and the Brotherhood." The French version is closer to the original, and the English translation was evidently made by a non-Masons.

After the French and the first English editions, the book was regularly reprinted. Twenty-seven editions are known to me: one French, ten British, three German, and thirteen American (the earliest being 1797).

11. CONCLUDING REMARKS

Well, now, what do we learn from all this? Two things, as it seems to me. First, that there are still some interesting Masonic stories lurking about for us to root out. And secondly, that perhaps we shouldn't make snap judgements. It is tempting, and easy, to condemn the Catholic Church for torturing Coustos as a Mason. But torture and harsh punishment were still the custom of the time, sometimes for what seem to us trivial offences. In 1772 a boy named Peter M'Cloud was hanged in London for an attempt at housebreaking which failed so that he was caught. In 1789 a woman by the name of Christian Murphy was burnt at the Stake in London for counterfeiting. In France in 1757, Robert Francois Damiens, who had tried unsuccessfully to kill the King, had his hand burnt, his body pinched with red hot pinchers; boiling oil, melted wax and rosin, and melted lead were poured into all his wounds, and then he was torn asunder by four horses. A turn or two on the rack seems mild enough in comparison.

And what about the Charge of Masonry? Well, the Craft had been condemned on suspicion of heresy; that means that in the Church's eyes, members were putting their immortal souls in hazard of eternal hell-fire. Not something the Church would accept without exerting strong efforts for Salvation! What does a little temporary physical discomfort count, when measured against the whole of eternity? One can even see why Masonry was suspected. It came from a Protestant country - a country of heretics; a country of radicals, which had killed one king, and driven out another within the course of the preceding century. Furthermore, the doors of the lodges were tyled, and the members took an oath to keep everything secret that went on. Who could say what pagan rites, what vile orgies, what diabolical plots were being hatched by this cell of radical heretics! Small wonder the Church imagined the worst!

What then are we to think of Coustos? Contempt is the easy first reaction towards a man who so violates the sacred trust reposed in him. Yet the Inquisitors had ways (as the saying goes) to loosen tongues. They had great powers, they knew how to use them, and they saw that people realized the extent of those powers. Arrest by the Holy Office was practically as good as a conviction; rare was the prisoner who did not confess whatever was wanted of him. The officials would take him to the torture chamber, and show him all the instruments so that "he would readily understand how arduous and thorough would be his examination." Again and again they would give him time by himself, to ponder his situation. He could brood about whether he would rather talk now or later. For talk he certainly would. In this century we have seen how effective psychological pressure can be when exerted by a powerful institution against an

isolated individual. "Brain-washing" has been reduced to a fine art; its methods, we see now, are not new.

Seen in this light, Coustos's capitulation is quite intelligible; there is no need to spurn him for his confession, given the extremity to which he was reduced. Who of us would be brave enough to endure the strappado, or the rack, or even the threat of them, without cracking?

Are we perhaps to see him then as "a simple man, understandably cowed by the frightening circumstances in which he found himself"? To be sure, he was not well schooled; his great sprawling signature, laboriously traced letter by letter, dominates practically every page of the minute book at Paris. At one meeting he signed with his rank, which he misspelled as "passé Mettre". Simple in one sense, yes.

But there is more to him than this. His Junior Warden in Lisbon told the Holy Office that Coustos was "a very able man, endowed with many talents and charm.... He alone was fit to be head of this congregation in this Kingdom, because he alone knew the secrets and institution of Masonry." Even the aristocrats of Paris willingly submitted to his guidance. Consider the lodge minutes of April 30, 1737, as recorded by the Chevalier de Hastrel.

"Since an ill-founded slur had been cast on our W. Bro. Coustos, that he had not taken the usual Masonic obligation, he took it at the hands of Bro. Baur, S.W., and all the Brethren who constituted the perfect and regular Lodge; even though he had been Master of five lodges in England, and though he is the one, so to speak, who brought Masonry here, who has kept regular lodge, and established the Order on its present footing; since it is from him that we hold those admirable Masonic secrets which he possesses to perfection; and we are happy only insofar as we follow his instructions faithfully."

We see the dim portrait of a man whose magnetic personality and Masonic skills compelled admiration from his peers, and his betters.

What of his behaviour before the Tribunal of the Inquisition? Overt obedience might seem out of the question. Bro. Jean Baptiste Richard "found the way to escape from this Hell by the back door;" he turned Catholic. Coustos was made of sterner stuff. "I wish" (he told them) "to continue in the Protestant religion in which I have lived hitherto, and in which I was nurtured and instructed by my parents."

When they wanted information, he was not in a position to keep silent. Yet did he tell all? Every witness was asked what Masons he knew. Mouton catalogued twenty-five. Jean Thomas Bruslé named eighteen. Lambert Boulanger listed fourteen, and Richard thirteen. Coustos contented himself with twelve, of whom two were from other lodges. Was the Master so rattled that he forgot the names of half his members, even of his two Wardens, Bilhar and Mouton?

Coustos outlined the Masonic ceremonies of the lodge for the Inquisition. He told how the candidate knelt on a Mason's square (a practice followed in England in 1730); yet two of his members agreed that he knelt on an apron. Did the Master not know how things were done in his own lodge?

Where was he born? He told the Holy Office that he was "Swiss by Nationality and born in the canton of Basel." In his book however,

he says "I am a native of Berne in Switzerland." Did the man not know? His friend Richard confirms for us that Coustos was "a native of the canton of Bern."

These are puzzling little points, but one explanation suits them all. On his release from the Galleys, Coustos speaks like a broken man.

"I have but too much Reason to fear, that I shall feel the sad Effects of this Cruelty so long as I live; I beind seiz'd, from time to time, with thrilling Pains, with which I never was afflicted, till I had the Misfortune of falling into the merciless and bloody Hands of the Inquisitors."

And he dies less than two years after deliverance. But is it possible that he was not completely crushed? That he did, after all, keep something back from his tormentors? That he salvaged a vestige of self respect by these petty deceptions? Perhaps so. In Coustos we see a man who had ruled Masonic lodges in three countries; a man who had won the admiration of the lords and barons of Paris; a man who under duress had the presence of mind to protect his brethren; a man who, though not an accomplished writer, determined to win his revenge by telling the world of his sufferings. And he did so with such simplicity, with such wealth of circumstantial detail, that his book seemed more like fiction than autobiography. Many could not or would not believe. In the late nineteenth century, even his Masonic brethren dismissed the work as the product of a fertile imagination. But in these last few years, new sources have sustained him. The very records of the Inquisition serve to establish the main truth of Coustos' narrative.

His early death at the age of forty-three, within two years of deliverance, was undoubtedly hastened by his torture and imprisonment. He is worthy to be enshrined among those who give up their lives for a principle. Yes, John Coustos was a true Masonic hero.

Written reviews were presented by R. W. Bro. G. Ivor Davies, W. Bro. John E. Brittain. Bro. Raymond Crimklaw's review was presented by R. W. Bro. R. E. Groshaw.

Following an interesting informal discussion, the Worshipful Master called on R. W. Bro. McLeod to summarize the discussions and present his concluding remarks.

The following items were placed on display for the benefit of the Brethren:

1. Portrait of John Coustos (from the engraving in the first English edition of his book, London, 1746).
2. Alleged portrait of John Coustos in Masonic costume (from the frontispiece to the edition published in Birmingham, 1790).
3. A page from the Inquisitorial Archives, recording the answers Coustos gave when he was asked about his family.
4. The printed list of persons condemned at the public Auto da Fe of June 21, 1744; Coustos's name stands in second place.
5. Title-page of one of the later editions of Coustos's book, Sunderland, 1817.
6. French tracing boards from the time of Coustos (taken from the exposure Catéchisme des Francs-Maçons, 1744).
7. Page proofs of an article on "John Coustous: His Lodges and his Book," to be published in Transactions of Quatuor Coronati Lodge,

volume 92.

8. Page proofs of the Introduction to the Masonic Book Club Reprint of Coustos's book, scheduled for publication September 20, 1979.

CLOSE THE LODGE

A few brief announcements were presented including an invitation from the local arrangements committee to join in refreshments and fellowship after the closing of the Lodge.

The Lodge was closed in harmony at 11:05 PM.

CEREMONY OF INSTALLATION OF THE WORSHIPFUL MASTER AND INVESTITURE OF THE OFFICERS OF THE HERITAGE LODGE NO. 730

WEDNESDAY, NOVEMBER 20th, 1979, CAMBRIDGE

Installing Board

Installing Master	V. W. Bro. Randall D. Langs
Immediate Past Master	V. W. Bro. Jacob (Jack) Pos
Senior Warden	R. W. Bro. A. N. Newell
Junior Warden	R. W. Bro. Hal Copeland
Director of Ceremonies	R. W. Bro. Roy S. Sparrow
Chaplain	R. W. Bro. Clare Parsons
Secretary	V. W. Bro. Wm. J. Cowan
Senior Deacon	W. Bro. Henry C. Wolfe
Junior Deacon	W. Bro. Donald B. Kaufman
Inner Guard	W. Bro. Harvey E. Jones
Tyler	W. Bro. Thomas Fost.

The Work

Present W. M.-Elect	R. W. Bro. Keith Flynn
Charge to W. M.-Elect	I.M.
Ancient Charges	Secretary
Obligation (Second Degree)	R. W. Bro. Fred Bowery
Open Board	I.M.
Invocation	R. W. Bro. Clare Parsons
Obligation (Board)	V. W. Bro. Jack Pos
Secret Work	R. W. Bro. Don Sandison
Install W. M.	R. W. Bro. Wm. S. McVittie
Invest I.P.M.	V. W. Bro. Jack Pos
Close Board (Short Form)	I.M.
W. T. in 3rd, 2nd, 1st,D	W. Bro. Clyde Bowman
Book of C. and Warrant	R. W. Bro. Keith Flynn
Charge at N.E.	R. W. Bro. John Woodburn

Investiture of Officers

Senior Warden	R. W. Bro. A. N. Newell
Junior Warden(W.Bro. G.E.Zwicker)	R. W. Bro. Hal Copeland
Charge to the Wardens	R. W. Bro. Roy S. Sparrow
Chaplain(Bro.Rev.G.Rivers)	R. W. Bro. Clare Parsons
Treasurer(R.W.Bro. W.E. Wilson)	V. W. Bro. Robt. McMaster
Secretary(V.W.Bro. J.Pos)	R. W. Bro. W. E. Wilson
Asst. Sec'y.(W. Bro. Jos. J. Vliehs)	R. W. Bro. W. E. Wilson
Senior Deacon (W.Bro. Balfour LeGresley)	W. Bro. H. C. Wolfe
Junior Deacon(R.W.Bro. D.C. Bradley)	W. Bro. H. C. Wolfe
Dir. Ceremonies(R.W.Bro. R.S. Sparrow)	R. W. Bro. Wm. Wells
Sr. Steward(R.W. Bro. Robt. Throop)	R. W. Bro. Wm. Wells
Jr. Steward(W. Bro. J.E. Brittain)	R. W. Bro. Wm. Wells
Organist (R.W. Bro. L.R. Hertel)	W. Bro. D. B. Kaufman
Inner Guard (R.W.Bro. C.E. Drew)	W. Bro. H. E. Jones

Historian (Bro. B. D. Stapley)
Tyler (R.W. Bro. C.F. Grimwood)

R. W. Bro. K.R.A. Flynn
R. W. Bro. Wm. S. McVittie

COMING EVENTS

NOVEMBER 21st, 1979 (Wednesday) - Regular Meeting of The Heritage Lodge. Annual Installation of the Worshipful Master and the Investiture of the Officers. Also, W. Bro. Greg C. Robinson will present a paper titled "Morgan - The Canadian Connection." Reviews will be presented by V. W. Bro. Lawrence Runnals; W. Bros. George Campbell and Donald K. Gorman; and Bro. Glen T. Jones.

MARCH 19th, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, and Official visit of R. W. Bro. Lewis Hahn, District Deputy Grand Master of Waterloo District. Also, R. W. Bro. Charles A. Sankey will present a paper which will be a condensation of Albert Pike's Papers on the First Three Degrees of Masonry.

MAY 21st, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge. Bro. John E. Taylor will present a paper titled "The Lodge Room, Lodge Furniture, Regalia and other Masonic Matters." Bro. Taylor is a recipient of the coveted William Mercer Wilson Medal and the first person to receive it for academic contribution to Masonic Research.

Other Masonic Papers to be presented at future meetings include:

1. Quasi Masonic Bodies not recognized by Grand Lodge; for example: Chinese Masons, Red Cross of Rome and Constantine, Rosicrucians, Prince Hall Masons etc.
2. Grand Lodge of Canada in the Province of Ontario - Lodges formerly on the Register and now struck off, by Bro. John E. Taylor.
3. A Review of important similarities of our Grand Masters, by V. W. Bros. L. Runnals and W. Bro. George Campbell.
4. Women Freemasons in Ontario.
5. An up to date review of Masonic Research Lodges.
6. The Masonic Career? of Captain Joseph Brant - Mohawk Indian Chief by V. W. Bro. J. Pos.

NOTE:

1. If any Brother has any suggestions for titles for masonic papers, or who would like to prepare or review a paper for presentation in the Lodge, please contact the Editor of the Proceedings, or the Chairman of the Committee on Masonic Information.
2. Any Brother who has a spare copy of J. Ross Robertson's "The History of Freemasonry in Canada", Volume II, and Robert Freke Gould's "The History of Freemasonry", Volume I, 2, 3 and 4, 1886 (Leather Bound) please contact V. W. Bro. J. Pos, Editor of Proceedings.

FOOD FOR THOUGHT

Dear Brethren:

One of the major concerns since the formation of the Lodge, and one that might have been predicted by the very nature of our objectives, particularly in the early development of the Lodge, is the late hour of our meetings. There are other concerns as well and your executive is most anxious to hear your comments and to learn of your recommendations. The following comments are presented to encourage your response, either by letters to the Editor or in open discussion.

The establishment of working committees was an attempt to reduce the amount of time spent on discussions of detail at the Regular Meeting. It was the desire of the program planners, that ideas and proposals would have been discussed in Committee and that after careful review and much thought and planning, well defined proposals and recommendations would have been presented to the Committee on General Purposes where further refinement would have made it possible to present, to the members in open lodge, well prepared, clearly defined and couched in concise wording, new suggestions, concepts and matters of concern for the future development of the Lodge and its contribution to Freemasonry in the Grand Jurisdiction.

Unfortunately, this is not happening and we must answer the question, why not? Perhaps the procedure outlined is not the most desirable or workable for our particular lodge? Are the objectives and terms of reference, as recorded in the Lodge By-Laws, not clearly defined for the various Standing and Appointed Committees? Is there a better structure or more functional procedure that should be considered or adopted? What about the composition of the Committees, are they being challenged, are we providing a suitable channel for communication within committees and between committees. These are a few of the questions that come to mind, no doubt each of you could add to the list; but questions are not the only concern. What we really need is answers to solve the problems that should be of concern to every member of the Lodge.

In retrospect, we have made some errors and I share the responsibility. In the beginning, we formed committees around a nucleus of very interested, prominent and in many instances, very active masons frequently with other demanding responsibilities. These selections may have been justifiable in the early development of this unique Lodge. But, as we are now rapidly approaching a membership of 300, which we hope will continue to grow, there must now be considerable fresh talent available for cultivation and exploitation to insure the viability of a lasting future.

Perhaps there are too many members serving dual roles on more than one committee with detrimental effects. In the first place, it is not fair to the Brethren with double responsibilities to continue to impose on their time; we are certainly most grateful for their initial contribution in establishing a working foundation. Nor is it fair to the Lodge and its potential usefulness to the Craft if the Committees are allowed to rusticate with inactivity.

Are the Committees or their respective titles appropriate for the Purpose and Objectives of the Lodge as defined in the Lodge By-Laws (Article III, Sec. 1-7)? Perhaps a restructuring or a new method of operation is in order? Currently, we function as a Lodge on the basis of four Regular Meetings and from three to four Meetings of the Committee on General Purposes with very poor attendance at the latter.

At each of the Regular Meetings, we feature the presentation of a Paper by a prominent Masonic Scholar, complete with formal reviews and an informal discussion. Then we add the Regular Lodge Reviews to the beginning of the Agenda, the meetings are extending into the late hours of the evening. (We should be out of the Lodge Room before 10:30 PM). Calling on the Guest Speaker at a late hour is not conducive to active participation by the membership, nor does it provide a challenging and stimulating environment for those presenting papers or those participating in the reviews. Our Speakers have been most kind and tolerant in this respect, but we must resolve now before it is too late, not to impose on them in this manner any longer or we shall quickly displace an otherwise desirable image of our Lodge Meetings with one that is far from complimentary.

Every effort is being made to reduce the length of our November meeting. The Business Portion is being stripped to its barest essentials with no Committee Reports. V. W. Bro. Langs is endeavoring to conduct the Installation Ceremony with decorum and dispatch leaving as much time as possible for W. Bro. Greg Robinson for the presentation of his paper titled "Morgan - The Canadian Connection." In order to derive the greatest benefit from the Ceremony of Installation and Investiture of the Officers, perhaps we should dispense with an invited paper on that occasion?

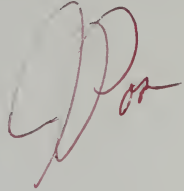
In order to be constructive, and assuming that you may in some measure agree with several of the foregoing comments and further, that there may be some merit in modifying the structure or operation of the Lodge, I request that you give some thought to the following propositions:

1. Re-organize the Committees of the Lodge to obtain more activity within the committees and to obtain greater lodge participation without duplication.
2. That we replace the current practice of four General Purpose Committee Meetings, by adding three more Regular Meetings with no invited papers.
3. That we program invited papers, panel discussions, historical instruction, special events or other projects for three of the current four Regular Meetings leaving the Installation and Investiture Ceremonies in November, free of conflict with other activities.
4. That the starting time of the three Regular Meetings to discuss General Business be set back to 8:00 PM. Thereby allowing time before the meeting for Lodge Committees to insure that their respective information has been adequately discussed and suitably abbreviated for presentation at the Regular Meeting.

In summary, the annual meeting schedule may appear as follows:

September	- 7:00 PM	Committee Meetings
	8:00 PM	Regular Meetings - General Business
October	- 7:30 PM	Regular Meeting - Essential Business
		Paper Presentation or other Program
November	- 7:00 PM	Committee Meetings
	8:00 PM	Regular Meeting - General Business
		Installation and Investiture of Officers

March	- 7:30 PM	Regular Meeting - Essential Business Paper Presentation or other Program
April	- 7:00 PM 8:00 PM	Committee Meetings Regular Meeting - General Business Inter-lodge visitation, Waterloo District
May	- 7:30 PM	Regular Meeting - Essential Business Paper Presentation or other Program

A handwritten signature in red ink, appearing to be 'J. P. or', is located in the lower right quadrant of the page.

GRAND LODGE OFFICERS
1979 - 1980

THE MOST WORSHIPFUL THE GRAND MASTER
M. W. Bro. Norval Richard Richards
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER
R. W. Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY
M. W. Bro. Robt. E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT
R. W. Bro. Lewis Hahn
75 York St., Kitchener, N2G 1T5

LODGE OFFICERS
1978-79

W.M. R.W.Bro. Keith R.A. Flynn	Tyler R.W.Bro. Wm.S. McVittie
I.P.M. V.W.Bro. Jacob Pos	Sec'y W.Bro. James A. Faulkner
S.W. R.W.Bro. Donald S. Grinton	A/Sec'y W.Bro. Joseph J. Vliehs
J.W. R.W.Bro. Ronald E. Groshaw	Treas. R.W.Bro. W. E. Wilson
S.D. W.Bro. George E. Zwicker	D.C. R.W.Bro. Roy S. Sparrow
J.D. W.Bro. Balfour LeGresley	Chap. Bro. Rev. W.G. Rivers
I.G. R.W.Bro. David C. Bradley	Organist R.W.Bro. L.R. Hertel
S.S. R.W.Bro. Charles Edwin Drew	Historian Bro. B. D. Stapley
J.S. V.W.Bro. Robert Carpenter	

COMMITTEES FOR 1978-79

- GENERAL PURPOSE - Chairman, R.W.Bro. Donald Grinton, (S.W.); all Chairmen of Lodge Committees; Officers and Past Masters.
- VISITATION & TRANSPORTATION - Chairman, R.W.Bro. Ronald Groshaw, (J.W.); W.Bro. George Zwicker, (S.D.); and W.Bro. Balfour LeGresley.
- MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. Ed Ralph; W.Bro. George Zwicker, (S.D.); V.W.Bro. Stewart Thurtell; W.Bro. Bert Mennie; and R.W.Bro. Robert Throop.
- REFRESHMENT & ENTERTAINMENT - Chairman, R.W.Bro. C.E. Drew, (S.S.); V.W.Bro. Robert Carpenter, (J.S.); Local Co-Chairman, W.Bro. Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.
- RECEPTION - Chairman, R.W.Bro. Roy Sparrow, (D.C.); R.W.Bro. Wm. S. McVittie, (Tyler); and R.W.Bro. Charles Grimwood.
- MASONIC INFORMATION - Chairman, R.W.Bro. Gary Powell; R.W.Bro. Frank Bruce; and V.W. Bro. Jacob Pos.
- MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E. McLeod; and R.W.Bro. John C. Woodburn.
- CENTRAL DATA BANK - Chairman, W.Bro. Balfour LeGresley; R.W.Bro. Frank Bruce; R.W.Bro. James Gerrard; R.W.Bro. David Bradley; R.W.Bro. Ronald Groshaw; V.W.Bro. Jacob Pos; W.Bro. Paul Engel; and Bro. Kenneth Bartlett.
- LODGE LIBRARY - Chairman, Bro. Rev. Gray Rivers; R.W.Bro. Roy Sparrow; and W.Bro. Donald Kaufman.
- LODGE PUBLICATIONS - Chairman, R.W.Bro. David Bradley; R.W.Bro. Edsel Steen; and R.W.Bro. Charles Sankey.
- NOTE - Where the Lodge Office appears after a Brother's name, this is an automatic appointment as defined by the Lodge By-Laws. The duties of all Lodge Committees are outlined in Article VIII, Sections 1 to 11. Please note requirements for an annual budget.

Proceedings

The Heritage Lodge No. 730

A. J. & A. M., G. R. C.

INSTITUTED

Sept. 21, 1977

Donald G. S. Grimton
28 Cambridge Dr.
Brantford, Ontario
N3R 5E2
(519) 759-3182



CONSTITUTED

Sept. 23, 1978

J. Pos, Editor
10 Mayfield Ave.,
Guelph, Ontario,
N1G 2L8
(519) 821-4995

Vol. 03, No. 02

Cambridge, Ontario, Canada

January, 1980

This Bulletin includes the Summons for the next Regular Meeting and subsequent General Purpose Committee Meeting; Proceedings of the Eleventh Regular Meeting held on Wednesday, November 21st, 1979; Installation and Investiture Ceremonies; and notice of coming events.

PLEASE NOTE: The opinions expressed by the authors and reviewers in these Proceedings are not necessarily those of the Lodge or its members.

SUMMONS

Dear Sirs and Brethren:

By direction from the Worshipful Master, you are hereby requested to attend the Twelfth Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on,

WEDNESDAY EVENING, MARCH 19th, 1980, at 7:30 PM

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. This is also the occasion of the Official visit of the District Deputy Grand Master of Waterloo District, R. W. Bro. Lewis Hahn.

R. W. Bro. Charles A. Sankey will present a paper titled "An Overview of Old Scottish Rite Degrees" (these have never been conferred by an English speaking Supreme Council). Written reviews by W. Bro. J. W. Forbes, P. M. of Corinthian Lodge No. 513, P. Grand Chancellor of Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry of Canada; and W. Bro. B. A. Mennie, P. M. Tecumseh Lodge No. 144, and Charter Member of The Heritage Lodge No. 730.

GENERAL PURPOSE COMMITTEE

The General Purpose Committee Meeting will be held on

WEDNESDAY EVENING, FEBRUARY 20, 1980, at 7:30 PM.

In Addition to the Regular Business of the Lodge, Reports will be presented by all Committee Chairmen (Chairmen, please present written reports of your Committee Activities, as well as your future plans). A special report is being prepared by V. W. Bro. Randall Langs and his Committee concerning an alternate meeting night for our

Regular Meetings. All Lodge Officers and Chairmen of Lodge Committees are expected to attend. All Lodge Members are particularly welcome.

Fraternally yours,

V.W. Bro. Jacob (Jack) Pos
Secretary

PROCEEDINGS

The Eleventh Regular Meeting of the Heritage Lodge No. 730 was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, November 21st, 1979, with 12 Officers, 38 Members and 41 Visitors for a total of 91 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:42 PM with Worshipful Master, R. W. Bro. Keith Flynn in the East. R. W. Bro. Flynn welcomed the Brethren and then called on R. W. Bro. Roy Sparrow, Director of Ceremonies to admit the visitors.

VISITORS

A number of Worshipful Masters from Waterloo and surrounding Districts were admitted accompanied by Brethren Past Masters and Past Grand Lodge Officers to be welcomed by the Worshipful Master.

The Director of Ceremonies was again admitted to present R. W. Bro. Lewis Hahn, District Deputy Grand Master of Waterloo District, accompanied by 8 present Grand Lodge Officers. The Brethren were honourably received and invited to join the Worshipful Master in the East. After accepting the gavel, R. W. Bro. Hahn thanked the Lodge and its visitors for such a gracious welcome and returned the gavel to the Worshipful Master; who called on the Chaplain to attend the Altar.

AT THE ALTAR

Bro. Rev. Gray Rivers approached the altar: As we approach another Installation and Investiture, let us hear what St. Paul has to say to the Hebrew People: (Hebrews 13)

"Never let your brotherly love fail, nor neglect to extend your hospitality to strangers - sometimes men have entertained angels unawares...Obey your rulers and recognize their authority. They are like men standing guard over your spiritual good, and they have great responsibility. Try to make their work a pleasure and not a burden - by so doing you will help not only them but yourselves as well".

(J. B. Phillips Translation)

LET US PRAY

Gracious and Eternal God, who has inspired men in every generation with wisdom, and given them talents of leadership: we would pause in these moments of quietness to give thanks for those of our own time who have chosen to use their special gifts in the establishment and conduct of this unique Lodge. May your Holy Spirit continue to rest upon those about to be charged with the direction of this Lodge so that they, and all our Brethren together, may find its work a pleasure and not a burden, but most of all a means of more fully establishing those qualities of life which come to us from your Most Holy Word. Amen - SO MOTE IT BE.

MINUTES

It was regularly moved by R. W. Bro. Donald Grinton, seconded by R. W. Bro. Ronald Groshaw, that the minutes of the Tenth Regular Meeting, held on Wednesday, September 19th, 1979, be adopted as circulated in the Lodge Proceedings, Vol. 03, No. 01, October, 1979. Carried.

REPORTS OF COMMITTEES ON PETITIONS

The Reports of Committees on the Applications for Affiliation, which were listed in the Proceedings (Vol. 3, No. 1, dated October, 1979, all reported favourable.

MOTION

It was regularly moved by W. Bro. George Zwicker, seconded by R. W. Bro. C. E. Drew, that the reports be received, the Committees discharged and the Applications balloted upon. Carried.

CORRESPONDENCE

A letter was received from Bro. Lile Louis Burton, of 1092 Dunnegan St., Woodstock, requesting a demit from the Lodge.

MOTION

It was regularly moved by W. Bro. Joe Vliehs, seconded by Bro. Rev. Gray Rivers, that the correspondence from Bro. Burton be held over for General Business. Carried.

PASSING ACCOUNTS

The following accounts amounting to \$1,251.16 were presented, and on a motion by W. Bro. Balfour Le Gresley, seconded by R. W. Bro. C. E. Drew, were passed and ordered paid:

Secretary's Account:

- Postage up to November 21st, 1979	\$ 19.26
- Post Office deposit account, Inv. Nos. 842,1090,1107	40.33
Dominion Regalia, (Officers collars and jewels)	
- Inv. Nos. 18207, 18329	543.56*
334 Office Services (Typing Sept. Proceedings)	
- Inv. Nos. 9684, 9691	24.25
Kopy Print:	
- 400 copies Sept. Proceedings, Inv. No. 4919	149.40
- 500 copies, information leaflet, Inv. No. 4953	54.84
Preston-New Hope Masonic Holding Corp.,	
- Temple rent 1979/1980	400.00
W. Bro. Donald Kaufman, Refreshments (November meeting)	19.52
TOTAL	<u>\$1,251.16</u>

* - Most of this money has already been donated by the first Officers of the Lodge.

RECEIVING PETITIONS FOR AFFILIATION

Applications for Affiliation were received from the following:

1. EMERICK, Donald James, D.D.G.M.; 506 George St., Sarnia, Ontario; age 35; Salesman; Member of Otisippi Lodge No. 719, G.R.C.; recommended by R. W. Bro. Wm. S. McVittie and R. W. Bro. John Woodburn.
2. FREER, Burton Stanley, P.D.D.G.M.; RR#6 Cambridge, Ontario; Age 64; Layout Developer; Member of Galt Lodge No. 257, G.R.C.; recommended by R. W. Bro. Charles F. Grimwood and Bro. Rev. Gray Rivers.
3. AGGERHOLM, Aksel, P.D.D.G.M.; 825 North Service Rd., Mississauga, Ontario; age 53; Operation Manager; Member of Stanley Lodge No. 426, G.R.C.; recommended by R. W. Bro. J. W. Gerrard and W. Bro. E. J. B. Anderson.
4. BROOK, William John, P.G.S.; 808-176 Vidal Street, S., Sarnia, Ontario; Age 61; Rental Clerk; Member of St. Paul Lodge No. 601, G.R.C.; recommended by R. W. Bro. Wm. S. McVittie and R. W. Bro. R. E. Groshaw.
5. SEENS, F. Harland, P.M.; P. O. Bailieboro, Ontario; age 65; Sales Manager; Member of J. B. Hall Lodge No. 145, G.R.C.; recommended by W. Bro. George E. Zwicker and Bro. Rev. Gray Rivers.
6. MARTY, John Kenneth, P.M.; 114 Lovers Lane, Ancaster, Ontario; age 78; Retired Druggist; Member of New Dominion Lodge No. 205, G.R.C.; recommended by R. W. Bro. Ray S. Sparrow and R. W. Bro. Donald Grinton.
7. FERGUSON, Leverne, P.M.; 46 Stannes Pl., St. Thomas, Ontario; Age 68; Retired; Member of St. David's Lodge No. 302, G.R.C.; recommended by R. W. Brother Roy S. Sparrow and R. W. Bro. Wm. A. Isbister.
8. JACKSON, George Robert, P.M.; 68 Balaclava St., St. Thomas, Ontario; age 61; retired; Member of St. David's Lodge No. 302, G.R.C.; recommended by R. W. Bro. Ronald E. Groshaw and R. W. Bro. Wm. A. Isbister.
9. GERHART, Eugene Charlton, M.M.; Box 482, 11 Brenda Ave., Parry Sound, Ontario; Age 60; Barrister; Member of Granite Lodge No. 352, G.R.C.; recommended by W. Bro. Wm. T. Boratynee and Bro. W. J. Boston.
10. BOERSMA, Johan M., M.M.; 301 Dixon Road., Weston, Ontario; age 54; Money Market Trader; Member of Occident Lodge No. 346, G.R.C. recommended by R. W. Bro. Wallace E. McLeod and R. W. Bro. John Woodburn.

MOTION

It was regularly moved by R. W. Bro. Donald S. Grinton, seconded by W. Bro. George E. Zwicker, that the Applications be received and the usual committees appointed. Carried.

GENERAL BUSINESS

In accordance with the notice of motion as published on page 5, October 1979, Proceedings, Vol. 3, No. 1,

MOTION

It was regularly moved by R. W. Bro. Charles F. Grimwood, seconded by R. W. Bro. A. H. Copeland, that the By-Laws of the Heritage Lodge, No. 730 be amended to accommodate the Office of Historian as an Officer of the Heritage Lodge No. 730 and to give suitable terms of reference as follows:

Article V...Officers - Part 1 - Insert 'Historian after Organist'

Article VI...Duties of Officers - Part 16 - Delete (Not an Officer)

Motion Carried.

With regard to the letter of resignation (see correspondence), the secretary was instructed to correspond with the applicant and abide by his wishes.

BALLOTING

It was regularly moved by R. W. Bro. C. E. Drew, seconded by W. Bro. Donald Kaufman, that the Ballot be taken collectively. Carried.

Following a favourable ballot on all Applicants, the Worshipful Master declared: R. W. Bros. A. Lou Copeland, Donald L. Sandison; W. Bros. William G. Bodley, David Coupur, Ralph Eldred Gardiner and Bro. George Valentine Harvey eligible for membership in The Heritage Lodge No. 730, and requested that they affix their signatures in our Register in token of their submission to the Lodge By-Laws.

INSTALLATION AND INVESTITURE

This being the occasion of the Installation of the Worshipful Master and the Investiture of the Officers, the Lodge was called from L. to R. for the space of 10 minutes and back to L. at 8:30 PM.

At this time, R. W. Bro. Keith Flynn called on V. W. Bro. Randall Langs to accept the gavel and proceed with the Ceremony. V. W. Bro. Langs then called on the members of the Installing Board to assume their respective places, and then proceeded with an efficient and dignified ceremony, which was concluded by 10:05 PM at which time R. W. Bro. Lewis Hahn proclaimed the following officers, with the exception of J.D., J.S. and Historian legally and duly installed and invested:

W.M.	R.W.Bro. Donald S. Grinton	Tyler	R.W.Bro. Charles F. Grimwood
I.P.M.	R.W.Bro. Keith R. A. Flynn	Sec'y.	V.W.Bro. Jacob Pos
S.W.	R.W.Bro. Ronald E. Groshaw	A/Sec'y.	W.Bro. Joseph J. Vliehs
J.W.	W.Bro. George E. Zwicker	Treas.	R.W.Bro. W. E. Wilson
S.D.	W.Bro. Balfour LeGresley	D.C.	R.W.Bro. Roy S. Sparrow
S.G.	R.W.Bro. Robert Throop	Chaplain	Bro. Rev. W. G. Rivers
I.G.	R.W.Bro. C. Ed. Drew	Organist	R.W.Bro. Len R. Hertel

Sincere appreciation was extended to V. W. Bro. Randall Langs, Installing Master and to the Brethren who participated in the Ceremonies by R. W. Bro. Ronald Groshaw, seconded by W. Bro. George Zwicker and supported by the applause of the Brethren.

R. W. Bro. Donald Grinton, the newly installed Worshipful Master also thanked all those who had assisted in the work. He then called on R. W. Bro. John Woodburn to introduce W. Bro. Greg Robinson.

INTRODUCTION OF GUEST SPEAKER

W. Bro. Greg Robinson, P.M. of Orient Lodge, No. 339, G.R.C., is a Charter Member of The Heritage Lodge, No. 730, G.R.C., and a member of the Correspondence Circle of Quatuor Coronati Lodge, No. 2076, E.C., as well as a number of allied Masonic bodies.

Together with R. W. Bro. J. Lawrence Runnals, W. Bro. Robinson co-authored in 1976 the final paper of the Canadian Masonic Research Association, "Masonic Journalism in Canada". His article, "The Rise and Fall of the Anti-Masonic Party", was published by the Masonic Service Association of the United States as its July, 1977 Short Talk Bulletin. A contributor to the new Grand Lodge history, his articles have been featured in both The Freemason, Canada's national Masonic magazine, and the Masonic Bulletin published by the Grand Lodge of British Columbia.

MORGAN: THE CANADIAN CONNECTION

William Morgan was supposedly born in Culpeper County, Virginia on August 7th, 1774. He turned up in York (now Toronto) about 1820-1 and secured employment on a Yonge Street farm. It is said he rented a house in the area now known as Richmond Hill and later worked in a York brewery.

John Ross Robertson informs us that Morgan's name cannot be found in the records of any lodge in York, either as a member or a visitor, between 1817 and 1822. He was not known as a Mason when he lived on Yonge Street, where in those days the farmers were nearly all Masons.

By 1826, Morgan had established residence in Batavia, New York. Although it is not known where he was made a Mason, Morgan received the Royal Arch degree on May 31st, 1825 in Western Star Chapter, No. 33 of LeRoy, New York. When a charter for a new Royal Arch Chapter in Batavia was sought in 1825, Morgan's name on the list of petitioners was objected to and dropped.

Angered, Morgan decided to write a book exposing the secrets of Freemasonry and entered into a contract on March 13th, 1826 with Colonel David C. Miller, a member of a lodge in Albany, New York and the publisher of a weekly newspaper, the Republican Advocate. Colonel Miller provided the editing, publishing and printing of Morgan's book. Morgan applied for a copyright on his book on August 14th, 1826.

On September 10th, 1826, Miller's printshop was broken into, some manuscript was stolen, and fire was set to the building. The following morning, Morgan was arrested on a charge of petty larceny and taken to the county seat located at Canandaigua, New York.

The following day, Morgan was released. It is said that he was then seized and forced to enter a coach, which was then driven to Fort Niagara, New York, where he was confined in an unused powder magazine.

On September 19th, 1826, it is said that Morgan boarded a boat with five men. After the boat had been rowed to the mouth of the Niagara River and a rope weighted down with sinkers had been bound around him, Morgan is said to have been thrown overboard. Morgan's wife blamed the Craft, supposedly fearful of the threatened exposure, for her husband's disappearance.

On February 3rd, 1827, the following official proclamation appeared in the Upper Canada Gazette under the title of "50 Pound Reward":

His Excellency the Lieut. Governor having received a communication from His Excellency the Governor of the State of New York, by which it appears that William Morgan, who some years ago exercised the calling of a Brewer in this place, and who has subsequently resided at Canandaigua in the State of New York, was some time in the last year conveyed by force from that place and is supposed to be forcibly detained under false pretences in some part of this province, any person who may be able to afford information respecting the said William Morgan shall, upon communicating the same to the Private Secretary of His Excellency the Lieutenant Governor, receive the reward above offered.

That year, four American Masons were found guilty of conspiracy and sentenced to prison terms ranging from one month to two years. The accusation that Morgan had been murdered was never proved.

Before reviewing the effects of the case on Freemasonry in Canada, it is perhaps prudent to review, for comparison purposes, the fallout in the United States. Once made public, the case led to riots in many areas. Scores of lodges were forced to close down, many after their lodge buildings had been stormed and the lodge furniture destroyed. Meetings were held for the purpose of renouncing lodge membership. Several college fraternities were forcibly disbanded for their alleged subversive activities.

By 1832, 141 anti-Masonic newspapers had been established in Alabama, Delaware, Indiana, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, Vermont and Virginia.

The Baptist Church, meeting in convention, passed a resolution condemning Freemasonry and urging members to renounce lodge membership. The Lutheran Church Synod excommunicated all members who refused to resign from the Craft. This sentiment was shared by such other denominations as the Mennonites and the Quakers.

Caught up in the turmoil in western New York at the time was Joseph Smith, who published the Book of Mormon in 1830 in Palmyra, New York. The ceremonies of the Mormon Church have a distinct Masonic flavour in respect to symbols, grips and passwords. Some contend that Smith learned these not from divine revelation, but from exposures of ritual printed in these anti-Masonic press.

Hostility against the Craft soon escalated to the point where a political party was founded to give expression to anti-Masonic sentiment. There existed a general opinion that secret orders, not only having something to hide, asserted illegitimate privileges and elitist pretensions.

At the Party's zenith, it numbered nearly 100,000 members in New York State, divided the Pennsylvania vote, and established firm roots in Ohio and in the New England States, particularly Massachusetts. The Legislature of that state passed a law, later repealed, making it a criminal offence to administer or take an "extra-judicial" oath. Vermont and Rhode Island both passed similar regulations. The Party absorbed sufficient strength from both of the established parties in Vermont to gain control of the state government. For a few years, the party was almost the only opposition to the Democratic Party.

After its decline, the Anti-Masonic Party was merged into the Whig Party.

Anti-Masonry's last major effort in the United States occurred in 1882, when a 38-foot monument dedicated to the memory of Morgan was erected in Batavia by the National Christian Association. The inscription reads: "Sacred to the memory of William Morgan, a native of Virginia, a Captain in the War of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing, and speaking the truth. He was abducted from near this spot in the year 1826 by Freemasons and murdered for revealing the secrets of the Order".

Meanwhile, back in British North America, the anti-Masonic reaction was not without significance. In a letter dated December 20th, 1837 to the Grand Secretary of the United Grand Lodge of England, the Master of St. Andrew's Lodge of Halifax, Nova Scotia wrote that "the prosperity of the Craft in this country during the past ten years has very much declined. There are but three lodges in Halifax, and eleven members comprise the present strength of St. Andrew's. The other two lodges do not exceed that number".

Golden Rule Lodge of Standstead, Lower Canada (now Quebec) met on March 3rd, 1829. W. Bro. Peasley, a Past Master, addressed the Lodge on the expediency of returning the Charter. Others followed, and at the conclusion of a lengthy and sorrowful debate, it was decided to return the Charter pending the return of more congenial and tranquil times.

A committee of one was appointed to attend Grand Lodge, return the Charter, pay up the dues, and outline the situation leading up to this decision. The remaining funds, following the payment of all outstanding accounts, were to be divided between the public libraries in Georgeville and Marlow. Three brethren were delegated to take charge of the jewels and furniture of the Lodge. After these arrangements had been made, the valedictory was pronounced, the Lodge was closed, and the Brethren dispersed for a period of eighteen years.

The furor likewise spread throughout Upper Canada (now Ontario). From December 9th, 1826 (less than three months after the alleged murder) to December 28th, 1829, there is no record of any minutes of St. Andrew's Lodge of Toronto. Lodge meetings were held irregularly at best, great secrecy was by necessity observed, and few, if any, records were kept. The Lodge history, however, offers the opinion that it is likely the Lodge did continue to meet during these troubled three years in the house of Bro. George Ridout "as he was an enthusiastic Mason, and would no doubt see that the interest of the Lodge was well looked after".

The Barton Lodge of Hamilton had no candidate initiated throughout this period until 1841. Relations were not maintained with any Grand Lodge during this time. The jewels of the Lodge remained in the custody of Bro. E. Land until 1836 and were not used at all until then.

The meetings of Union Lodge in Grimsby were irregular and poorly attended during the spring of 1827. The last regular meeting prior to the long lapse in Masonic activities in the region was held on July 5th, 1827. No records of any meetings appear to exist for the years from 1827 to 1854. During part of this time at least, the records and jewels of the Lodge were locked in a chest and concealed in a cave, carefully guarded by Bro. Samuel Kitchen and other brethren.

In the Niagara area, lukewarm brethren lost interest in the Craft. Niagara Lodge suffered greatly as a result of the Morgan incident, and a Bro. Aikman is reported to have used his lodge apron as a convenient receptacle for shingle nails.

St. George's Lodge of St. Catharines did not cease operations entirely until about 1836 to 1837. It was not until 1846, when the third Provincial Grand Lodge had been formed, that the Lodge was re-activated. No records are now available prior to 1846. There may have been some minimal activity, however, as a nucleus of local brethren remained to effect, in due time, the re-organization. It does appear the jewels and regalia of the Lodge were not retained. In May of 1848, it was necessary to spend five pounds and ten shillings for new equipment.

In Simcoe, the meetings of Norfolk Lodge were "called off" for over a year, with three of the brethren taking charge of the minutes, the jewels, and the warrant. Early in 1829, after the furor had abated somewhat, the Lodge reopened at its original meeting place, Murphy's Tavern.

From this sampling of Canadian lodges, a pattern emerges, indicating that great difficulties were experienced during this period. These were of such a magnitude that it is difficult to understand them in this modern day and age. However, when compared to the situation existing south of the border, was the tempest and the fury all that overwhelming?

In Canada, there is no record of any lodge hall being destroyed by angry mobs of outraged citizens. A national chain of anti-Masonic newspapers did not spring up. An anti-Masonic political party with a large following was not founded. No anti-Masonic monument was erected.

In certain American jurisdictions, such as Vermont, even the Grand Lodge failed to meet for several years. Such did not occur in Canada.

Some contend that anti-Masonry inspired the founding of the Mormon faith, which in turn led to the birth of the state of Utah. No Canadian province or religious denomination can be thus traced.

Why the difference? Obviously, as the incident occurred within the borders of the United States, it is natural that American Masons would have to bear the brunt of the reaction.

A Grand Lodge collapse in Canada was unlikely, as the Grand Lodge functioning in Canada at this time were located on the other side of the Atlantic and were thus insulated from the front lines.

In America, the rise of a third party was the right idea at the right time. The American political scene of the day was favourable to the founding of the Anti-Masonic Party as the Democrats under Andrew Jackson, Past Grand Master of Tennessee, were starting to push the National Republicans out of existence. Many anti-Masons realized it was possible to fill the vacuum created by the dominance of the Jacksonian Democrats through the organization of a new third party.

The Anti-Masonic Party was able to recruit such distinguished American political figures as John Quincy Adams, Millard Fillmore, and William H. Seward, thus adding to its prestige. Unlike their American counterparts, Canadian Masons could fall back on the prestige of H.R.H. the Duke of Sussex, the Grand Master of the United

Grand Lodge of England at the time. Local critics were no doubt hard pressed to contend that he would preside over an organization which murdered defectors.

The Anti-Masonic Party was able to fit in with the stresses and strains of contemporary America. The Party appealed primarily to those with a rural background who were caught up in a declining agricultural society, as it offered them a measure of relief from their status anxieties. There existed a strong measure of egalitarian social thought in American anti-Masonic writings. Many Party members were active in abolitionist and prohibition organizations and were partisans in the fight to abolish debtors' prisons. The "peculiar institution" of slavery would lead in a few years to the Missouri Compromise, John Brown, and the Civil War.

Many contended that the Craft sought to benefit the few at the expense of others through the creation of a privileged class in the midst of a community entitled to enjoy equal rights and privileges. Others claimed that the Craft was hostile to the impartial administration of justice.

With a loose attachment to places and institutions, many Americans, particularly new arrivals, felt a compelling need to articulate their loyalty and demonstrate their allegiance. The Anti-Masonic Party might have become a permanent fixture on the American political scene had there existed a system of proportional representation.

Happily, these strains were not a part of the Canadian national fabric. America is a nation born in revolution. This spirit continues to the present. Public displays of patriotism are encouraged. Activities deemed to be "un-American" are still frowned on.

Although Canada was not without social and political problems during this period of time, they were not of such a nature to permit the seeds of anti-Masonry to flourish, accounting for the restrained and relatively mild reaction here.

The rise of the Mormon Church in western New York state during the height of the anti-Masonic controversy and the subsequent founding of the state of Utah is one of the great American success stories. With freedom of religion specifically guaranteed by the U.S. Constitution, the nation abounds in cults and denominations, perhaps as a result of the spirited independence of the American people. Mormonism was only one of several major denominations founded in the United States during the early 19th century. The not inconsiderable influence of the Anglican and Roman Catholic churches at the time no doubt restricted the amount of fertile ground available for a parallel phenomenon in Canada.

This paper has attempted to identify William Morgan, briefly outline the Morgan Incident itself, review the reaction in the United States, compare that reaction to the reaction in Canada, and account for the difference between the two. If only one reader has been sufficiently intrigued to dig deeper, then this paper has been successful.

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REVIEWS:

By R. W. Bro. J. Lawrence Runnalls and W. Bro. George A. Campbell

W. Bro. Robinson is to be congratulated on his handling of the perplexing question of William Morgan and especially with the connection with Canadian Masonry. Over the many years, there have been published many accounts of this incident but none has attempted to show the effect on Canadian lodges. Bro. Robinson is well qualified for this task as he has made a special study of the topic and has written widely on it.

However, having said this, we would like to bring the attention of Bro. Robinson and the Lodge to several points that might have had further attention.

The first has to do with the connection between the Mormon Church and Freemasonry and in particular the part played by Joseph Smith, the founder of the Church, and his connection with a Masonic lodge. A fine series of articles on Mormonism and Masonry appeared in The Builder of 1921 and 1927 by S. H. Goodwin, P.G.M. of Utah. No doubt these articles have been expanded into book form in 1938 as referred to by Bro. Robinson. One quotation might be of interest:

"Followers of Joseph Smith believe that Temple Ceremonies were revealed to the Prophet complete more than a year before he became a Mason and the proof of this is to be found in the 'Doctrines and Covenants'".

Apparently Joseph Smith did not become a Mason until 1842 and then was made a Mason-at-sight. His last words when he died by an assassination's bullet on June 27, 1844, were quoting Masonic ritual. If Smith did not become a Mason until 1842 how could the William Morgan incident have any bearing on the Mormon Church? It would be interesting for Bro. Robinson to explain where he got his information for his claim.

The second point has to do with the disappearance of Morgan in 1826. The advertisement which appeared in the Upper Canada Gazette would indicate that the Lieutenant Governor of Upper Canada did not consider that Morgan had been murdered. Many clues were suggested as to what had happened to him. We would like to refer to one of them. In the September issue 1954 of the Royal Arch Mason, Harold V. B. Voorhis of New Jersey has an article entitled "What? William Morgan Again!", in which it is suggested that Morgan got as far as the Little Cayman Island in the Carribean and there spent the final days of his life. Many points are given to connect the William Morgan of his story with the William Morgan of Batavia. This makes interesting reading and might be pursued further.

Thirdly, it would seem that the Morgan Incident was "the last straw that broke the camel's back". It would be interesting to consider what might have happened without the 'incident'. The Anti-Masonic movement had been steadily building up for some time and this incident seems to have brought it to a head. The abduction of Morgan in itself would not have triggered such a violent action. The underlying causes might form the basis of a further paper.

We have nothing but praise for the fine effort of W. Bro. Robinson.

By Bro. Glenison T. Jones:

I am happy to have been given the opportunity to review this paper by W. Bro. Robinson. It gave me the incentive to read in some depth into this very interesting subject.

I liked the paper and felt that it was well balanced and flowed well. I was, however, vaguely disappointed at the end. On re-reading, I discovered that the reason lay in the expectations which the title stimulated.

From "The Canadian Connection", I assumed that the subject of the paper would hinge around the known and rumored involvement of Canadian Masons in the Morgan Incident itself. J. Ross Robertson stated that Morgan's abductors had negotiated with Canadian Masons to arrange for settling him in Upper Canada. These plans apparently came to naught. J. R. R. further quoted a statement by Thurlow Weed that one of the five men who allegedly rowed Morgan to the mouth of the river and threw him overboard was a Canadian Mason from York (now Toronto) by the name of George Garside. A more descriptive title might have been "Morgan: The Canadian Connection", but enough about the title.

I noticed a few places in the introductory summary of the Morgan Incident where I would have added a few additional words of explanation; nothing, however, that detracted from the focus of the paper.

In relation to the reaction to the Morgan Incident in the U.S.A., one item intrigued me a lot. That was the reference to the Masonic flavour of the ceremonies of the Mormon Church. While this could probably be developed into an interesting paper in itself, the reference was so brief that I felt it diverted attention from the main subject.

The last half of the paper dealt with the reaction to the Morgan incident in Canada and a contrast of that reaction with that in the United States. This is where most of the creative effort in this paper was put and to good effect. I would certainly like to see further research done in this area.

I hope that one of the other reviewers has an American background and has critiqued the paper, particularly the concluding section, from an American point of view. It is from such contrasts of viewpoint that we learn to see past ourselves and become bigger people.

The author has certainly succeeded in his wish to stimulate interest in this incident and its impact on both the U.S.A. and, more particularly, Canada.

By W. Bro. Donald Gorman:

Let me commence by saying that I feel a sense of pride in being considered a worthy reviewer for a scholarly Masonic paper that has been accepted for delivery to, and publication by, The Heritage Lodge.

It was a pleasure for me to read W. Bro. Robinson's refreshing treatment of the Morgan affair, an approach that brings to us the little known "Canadian Connection". After a brief description of the affair itself, so well known to so many Masons, Robinson pursues his principal aims as outlined in his last paragraph, namely, the effects of the affair on "Canadian" Masonry; and a comparison of the effects in the United States and British North America.

The brief but adequate treatment of the effects on "our" Lodges, is selective and informative. However, the analysis of the comparison of the effects in the United States and Canada could do with some bolstering. I feel the author might have pointed out more strongly the difference in age, population and cohesiveness of the two "countries", the one, at the time of the affair, already 50 years old, and the other not to be born until some 50 years hence. He also fails to discuss, or indeed indicate, the most important reason for the intense effect in the United States and mild in Canada, that of the relative influence of Masonry in each country - in Canada feeble, and in the United States, powerful. As an example of this powerful U.S. force, let me quote the following, taken from the Report of The Committee on the Abduction of William Morgan, made to the New York State Senate at Albany, on February 14, 1829.

"These men (Masons) can effect every thing within the compass of human effort. If the order were to exert itself in aid of charitable objects, not an individual in the State could be either hungry or naked; want would be a stranger in our borders, and vast funds would

remain unexpended. If their zeal and industry were turned to the occult sciences, to which they have preferred a devotion, the driest and most abstruse problems of geometricians, the algebraists and the astronomers, would long before this, have been as familiar to us all as the road to market. But if unmindful of charitable objects, and neglecting the pursuit of the arts and sciences, which they have preferred as their leading measures, they should, like the rest of mankind, be tempted by the allurements of power to make an effort to acquire it; all will conferr, they must be irrutable, so long as the people remain ignorant of their secret design. Nothing but a belief or knowledge of their design, and public opinion brought to bear upon them at the ballot boxes, in countervailing measures, would at all check this otherwise resistlen power!"

This is the kind of action that gave rise to what the physicist would call "an equal and opposite reaction", and explain the degree to which anti-Masonry was generated in the United States.

Finally, it was mildly disconcerting, to find in the bibliography, the absence of -

"Anti-Masonry - The Crusade and the Party"
American Historical Source Series
Research and Interpretation by Norman
Ratner, Prentice-Hall, 1069.

This scholarly work on the influence of the Morgan Affair on the political life in the United States, should have been referred to in the preparation of this significant paper.

I congratulate W. Bro. Robinson on his presentation, and recommend it to all Masons on both sides of the border.

SUMMARY by W. Bro. Greg Robinson

I am indebted to these competent and thoughtful reviews, and would like to restrict my "rebuttal" mainly to the Mormon question.

I considered this angle too important to ignore entirely, but did not think it apropos to explore it in great depth at this time.

It was not necessary for Joseph Smith, the Mormon "prophet", to be made a Mason in order for him to learn everything there was to know about the Craft. Smith, in the centre of the anti-Masonic fury then sweeping western New York state at that time, would have had ready access to the many exposes of the ritual published in the press. Four years of controversy elapsed between the Morgan Incident of 1826 in Batavia, New York and the publication of the first edition of the Book of Mormon in 1830 in Palmyra, New York.

Finally, it was noted that anti-Masonry existed prior to Morgan. Indeed, it dates back to the late 18th century. Those Americans who had no sympathy for the Jacobin phase of the French Revolution of 1789 turned to the theory that a Masonic conspiracy was responsible, a concept not without some foundation in view of the founding of the subversive illuminati Order in 1776, its infiltration of continental Freemasonry, and its subsequent role in the French Revolution. As with the Mormon angle, a story in itself.

APPRECIATION

At this time R. W. Bro. Grinton called on W. Bro. Allen Cohoe, who extended the sincere thanks of the Brethren for a most interesting and informative paper which was heartily supported by the applause of those present.

V. W. Bro. Pos added his appreciation and also thanked W. Bro. Robinson for the special gift of Lodge Tools in a specially designed wood chest. The tools and chest were made by "Kenning Manufacturer", London England for Lombardian Lodge No. 2348.

The Worshipful Master then called on W. Bro. George Campbell who, on behalf of R. W. Bro. Lawrence Runnalls, the former editor of the Grand Lodge Bulletin: presented the Lodge with two bound copies of the Lodge Summonses for the year 1978-79, which was graciously received and acknowledged by R. W. Bro. Keity Flynn, I.P.M.

Following a status report of the Lodge Collar and Jewels by R. W. Bro. Ed Wilson and several announcements, the Lodge was closed in harmony at 11:22 PM and the Brethren adjourned to the Banquet Hall for a brief social period and light refreshments.

COMING EVENTS

FEBRUARY 21, 1980 (Thursday) - The Heritage Lodge will make a Fraternal Visit at the Regular Meeting of Preston Lodge No. 297, in the Preston-Hespeler Masonic Temple, Cambridge, as part of the Waterloo District Inter-Lodge Visitation Program. V. W. Bro. Jacob (Jack) Pos will present an Illustrated Lecture Titled "Preserving our Masonic Heritage", featuring the Masonic Temples in Los Angeles and Philadelphia. The Worshipful Master, R. W. Bro. Donald Grinton has requested a good representation from the Heritage Lodge. There will be no degrees conferred at this meeting, with ample opportunity for fraternization.

MARCH 19, 1980 (Wednesday) - Regular Meeting of the Heritage Lodge, and the Official visit of R. W. Bro. Lewis Hahn, District Deputy Grand Master of Waterloo District. We will be privileged on this occasion to have R. W. Bro. Charles A. Sankey, a Charter Member of our Lodge, present a paper titled "An Overview of Old Scottish Rite Degrees Not Including the Craft Degrees" (These have never been conferred by an English Speaking Supreme Council).

MAY 21, 1980 (Wednesday) - Regular Meeting of the Heritage Lodge. Bro. John E. Taylor will present a paper titled "The Lodge Room, Lodge Furniture, Regalia and other Masonic Matters". Bro. Taylor is a recipient of the coveted William Mercer Wilson Medal and the first person to receive it for academic contribution to Masonic Research.

SEPTEMBER 17, 1980 (Wednesday) - Regular Meeting of the Heritage Lodge, and the Annual Election of Officers. A masonic paper will be presented. The title to be announced in the next summons.

NOVEMBER 19, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, and the Annual Installation of the Worshipful Master and the Investiture of the Officers.

Other Masonic Papers to be presented at future meetings include:

1. Quasi Masonic Bodies not recognized by Grand Lodge; for example: Chinese Masons, Red Cross of Rome and Constantine, Rosicrucians, Prince Hall Masons, etc.
2. Grand Lodge of Canada in the Province of Ontario - Lodge formerly on the Register and now struck off, by Bro. John E. Taylor.
3. A Review of Important Similarities of Our Grand Masters, by R. W. Bro. Lawrence Runnalls and W. Bro. George Campbell.
4. Women Freemasons in Ontario.
5. Masonic Research Lodges - An Up to Date Review
6. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief by V. W. Bro. J. Pos.

NOTE: Suggestions for titles for masonic papers and recommendations for research scholars should be directed to the Chairman of the Committee on Masonic Information or to the Lodge Secretary.

IN MEMORIAM

R. W. Bro. William Simon McVittie

Initiated into	New Hope Lodge No. 279,	July 4, 1929
Passed	New Hope Lodge No. 279,	November 12, 1929
Raised	New Hope Lodge No. 279,	January 15, 1930
Installed as	Worshipful Master,	December 11, 1949
D.D.G.M.,	Wellington District	July, 1957

Charter Member of:

Concord Lodge No. 722, G.R.C.
Cambridge Lodge No. 728, G.R.C.
The Heritage Lodge No. 730, G.R.C.
The Otto Klotz Lodge No. 731, G.R.C.

Also a Member of:

Preston Lodge No. 297, G.R.C.

On September 17, 1979, Brother McVittie received from the Grand Master, M. W. Bro. N. R. Richards, a Masonic Jewel marking 50 years of faithful service to Freemasonry. Also, that same evening, The William S. McVittie Bursary Fund was established as a token of Brotherly Love.

Passed to the Grand Lodge Above
January 17, 1980

We cherish his memory in our heart

WHO REALLY STARTED THE MOVEMENT FOR AN INDEPENDENT
GRAND LODGE IN CANADA

V. W. Bro. J. Pos

Several Historians have concluded that "the honor of taking the first step toward the formation of an independent Grand Lodge belongs to King Solomon's Lodge" (The History of Freemasonry in Canada, by M. W. Bro. John Ross Robertson, page 629, Vol. II). M. W. Bro. Daniel Spry makes a similar statement in his written historical sketch of King Solomon's Lodge, No. 222.

While it may be true that the first Masonic Convention to discuss self government was proposed by V. W. Bro. Kivas Tully, P.M. of King Solomon's Lodge on November 10, 1853, it must be remembered that a large number of Lodges in Canada West, who received their warrants from the Grand Lodge of England, were under the authority of the Provincial Grand Lodge of Canada West. On the other hand, the eleven Lodges warranted by the Grand Lodge of Ireland, had no provincial organization, but reported separately to their mother Grand Lodge.

It should also be remembered that many masons including V. W. Bro. Kivas Tully and Bro. Thomas B. Harris, held dual membership in Lodges on the Grand Register of England. Both Tully and Harris appear as members in the Register of Strict Observance Lodge, and were also appointed as Officers of the Provincial Grand Lodge of Canada West.

Therefore, it would be logical that the Irish Brethren might desire a similar self ruling body, and much of their efforts were devoted to their own specific cause. However, as a result of their exposure to the problems encountered by their English Brethren, their plans also included the freedom to select their own ruling head and the retention of all fees for Warrants, Certificates and Benevolence. This was unacceptable to the Grand Lodge of Ireland, according to their reply which was laid before King Solomon's Lodge on 10th of May, 1855 (The History of Freemasonry in Canada, J. Ross Robertson, page 631, Vol. II).

At a subsequent convention in Hamilton on the 14th of May, 1855, a delegation consisting of Bros. Harris, Daniel, Allen and McMullen was instructed to attend a meeting of the Provincial Grand Lodge at Niagara Falls on July 19, 1855, to advocate united action with the English Lodges of Canada West in the erection of an independent Grand Lodge.

However, prior to this development, and commencing with the Fourteenth Communication of the Provincial Grand Lodge of Canada West, held at Toronto in June, 1852, (The History of Freemasonry in Canada, J. Ross Robertson, page 539, Vol. II), the provincial Grand Lodge was already discussing a similar alternative. Therefore, it is conceivable that it was also being discussed in the individual Lodges; and our Irish Brethren would have had ample opportunity to observe the feelings of the brethren and also to participate in the discussions.

These discussions no doubt gained many advocates, and a proposal to form an independent Grand Lodge in Canada was introduced as early as 1851, by the Barton Lodge No. 10 P.G.R., E.R., when a resolution was adopted on December 10, 1851,

"That a committee be appointed to confer with Strict Observance Lodge concerning the propriety of addressing the various sister lodges in Canada on the subject of withdrawing from the Grand Lodge of England and establishing an independent Grand Lodge of Canada." (The Grand Lodge of Canada, by R. W. Bro. A. T. Freed, Paper presented before The Barton Lodge No. 6, A.F. and A.M., September 4th, 1903). This was at least two years before Tully's proposal in King Solomon's Lodge, No. 222, G.R.I.

The committee completed its assignment, and the subsequent correspondence was laid before the members of Strict Observance Lodge just 6 days later on December 16, 1851. As a member of this lodge, it is probable that Bro. T. B. Harris was in attendance, and that the profound discussions would have had a significant influence which is evidence from his activities in subsequent events which brought about the formation of an independent Grand Lodge.

From the foregoing and until other records prove otherwise, it would appear that the efforts of The Barton Lodge predate those of King Solomon's Lodge by at least 2 years, and that to The Barton Lodge should be extended the honor of initiating the first discussions toward the formation of an independent Grand Lodge in Canada, and that a good deal of the work was carried out by Lodges holding warrants from the Grand Lodge of England.

However, you may arrive at a different conclusion after seeing an authentic re-enactment, in full costume of the period, of the historic events leading up to the formation of The Most Worshipful the Grand Lodge of Ancient Free and Accepted Masons of Canada. The dramatization will take place in the Concert Hall of the Royal York Hotel on Tuesday afternoon, July 15th, 1980, at the time of the 125th Annual Communication of Grand Lodge.

A SPECIAL APPEAL

Whereas a number of our Members have become the W.M. of their respective Lodges, and Others have received a masonic promotion, and whereas we would like to keep our records complete and up to date, we therefore ask that you keep us informed of any changes. The following is a typical listing which we prepare for our Lodge Representatives in their respective Districts.

NORTH HURON DISTRICT

DE ZEEUW, Leonard James, P.M.
P.O. Box 64, Elora St.,
Teeswater, Ont., NOG 2S0
M.L., Donard Lodge No. 677, G.R.I.
C.L., Teeswater Lodge No. 276, G.R.C.
Res., (519) 392-6879
Bus.,

Give name in full underlining preferred given name, followed by Masonic Rank, address, Mother Lodge (M.L.), and the current Lodge (C.L.), prior to affiliation with The Heritage Lodge. Send the information to the Lodge Secretary, or bring it with you to the next Regular Meeting, March 19th.

GRAND LODGE OFFICERS
1979 - 1980

THE MOST WORSHIPFUL THE GRAND MASTER
M. W. Bro. Norval Richard Richards
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER
R. W. Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY
M. W. Bro. Robt. E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT
R. W. Bro. Lewis Hahn
75 York St., Kitchener, N2G 1T5

LODGE OFFICERS
1978-79

W.M. R.W.Bro. Donald S. Grinton	Tyler R.W.Bro. C. F. Grimwood
I.P.M. R.W.Bro. Keith R. A. Flynn	Sec'y V.W.Bro. Jacob Pos
S.W. R.W.Bro. Ronald E. Groshaw	A/Sec'y W.Bro. Joseph J. Vliehs
J.W. W.Bro. George E. Zwicker	Treas. R.W.Bro. W. E. Wilson
S.D. W.Bro. Balfour LeGresley	D.C. R.W.Bro. Roy S. Sparrow
J.D. R.W.Bro. David C. Bradley	Chap. W.Bro. Rev. W.G. Rivers
I.G. R.W.Bro. C. E. Drew	Organist R.W.Bro. L.R. Hertel
S.S. R.W.Bro. Robert Throop	Historian W.Bro. Henry G. Edgar
J.S. W.Bro. Albert A. Barker	

LODGE COMMITTEES FOR 1979-80

GENERAL PURPOSE - Chairman, R.W.Bro. Ronald E. Groshaw, (S.W.);
Chairmen of Lodge Committees; Officers and Past Masters.

VISITATION & TRANSPORTATION - Chairman, W.Bro. George E. Zwicker,
(J.W.); W.Bro. Balfour LeGresley, (S.D.); and R.W.Bro. David C.
Bradley.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. Ed Ralph; W.Bro.
Balfour LeGresley, (S.D.); V.W.Bro. Stewart Thurtell; W.Bro. Bert
Mennie; and R.W.Bro. Robert Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, R.W.Bro. Robert Throop, (S.S.);
W.Bro. Albert A. Barker, (J.S.); Local Co-Chairman, W.Bro.
Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Roy Sparrow, (D.C.); R.W.Bro. C. E.
Grimwood, (Tyler); and R.W.Bro. Wm. S. McVittie.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro. Gary
Powell; and V.W. Bro. Jacob Pos.

MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E.
McLeod; and R.W.Bro. John C. Woodburn.

CENTRAL DATA BANK - Chairman, W.Bro. Balfour LeGresley; R.W.Bro. James
Gerrard; R.W.Bro. David Bradley; R.W.Bro. Ronald Groshaw; W.Bro.
Paul Engel; and Bro. Kenneth Bartlett.

LODGE LIBRARY - Chairman, Bro. Rev. Gray Rivers; R.W.Bro. Roy Sparrow;
and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David Bradley; R.W.Bro. Edsel
Steen; and R.W.Bro. Charles Sankey.

NOTE - Where the Lodge Office appears in brackets after a Brother's
name, this is an automatic appointment as defined by the Lodge
By-Laws. The duties of all Lodge Committees are outlined in
Article VIII, Sections 1 to 11. Please note requirements for an
annual budget.

FOR THE FUTURE OF FREEMASONRY IN ONTARIO

Our Grand Master, Most Worshipful Brother N.R. Richards, has appointed a Long Range Planning Committee to make an in-depth study into our present system of operation. This Committee is very anxious to have help from the Brethren, Lodges and other interested groups. For the present, the Committee is directing it's approach to three important items:

1. Structure
2. Finance
3. Commitment and Awareness

STRUCTURE

The Committee wants to study closely the present structure of Grand Lodge and the areas in which it can be improved. At present there are 43 Districts representing a total of 645 Lodges. For the past several years, it has been convenient to have regionalized meetings.

FINANCE

Financing is a large problem. Should Grand Lodge be giving more direction to the constituent Lodges in this regard? Are there other sources of income, besides dues, which would be within the framework of our Constitution? Can measures be taken to reduce our expenses at the Lodge level?

COMMITMENT AND AWARENESS

The Committee wants to explore and see if there are other ways in which to improve the commitment and awareness of the Masons, not only to their local Lodge but to Masonry in general, it's principles and ideals.

HOW TO RESPOND

The Long Range Planning Committee solicits comments and ideas in the form of written submissions to help in the study. These comments and ideas may be sent or given to the Lodge Secretary, who will forward them to the District Deputy Grand Master. Brethren do not forget, this is YOUR Grand Lodge. Help the Committee to make sound recommendations so that in the future, YOUR Grand Lodge can function to it's highest potential for the good of Masons and Masonry in Ontario.

Proceedings

The Heritage Lodge No. 730

A. F. & A. M., G.R.C.

INSTITUTED

Sept. 21, 1977

Donald G.S. Grinton
28 Cambridge Dr.,
Brantford, Ontario
N3R 5E2
(519) 759-3182



CONSTITUTED

Sept. 23, 1978

J. Pos, Editor
10 Mayfield Ave.,
Guelph, Ontario,
N1G 2L8
(519) 821-4995

Vol. 03, No. 03

Cambridge, Ontario, Canada

March, 1980

This Bulletin includes the Summons for the next Regular Meeting and General Purpose Committee Meeting; Proceedings of the Twelfth Regular Meeting held on Wednesday, March 19th, 1980; and notice of coming events.

PLEASE NOTE: The opinions expressed by the authors and reviewers, in these Proceedings, are not necessarily those of the Lodge or its members.

SUMMONS

Dear Sirs and Brethren:

By direction from the Worshipful Master, R.W.Bro. Donald G.S. Grinton, you are hereby requested to attend the Thirteenth Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and 24 on;

WEDNESDAY EVENING, MAY 21ST, 1980, AT 7:30 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. This is also the occasion when one or more Sister Lodges from Waterloo District will be present in accordance with the Waterloo District Inter-Lodge Visitation Program. We shall be expecting visits from both Wilmont Lodge No. 318 and New Dominion Lodge No. 205 who both share the same Lodge Room Facilities in Baden, Ontario.

Brother John Edward Taylor, a member of The Heritage Lodge, and our Representative for the District of Algoma East will present a paper titled "The Lodge Room, Lodge Furniture, Regalia and other Masonic Matters".

The Reports of the Committees of Enquiry for the Applications for Affiliation as presented in the last Proceedings, Vol. 03, No. 02, January 1980, all report favourable, and we shall therefore ballot on the following at the Regular Meeting, May 21st, 1980:

1. R.W.Bro. Donald James Emerick; Age 35; Salesman; 506 George St., Sarnia, Ontario.
2. R.W.Bro. Burton Stanley Freer; Age 64; Layout Developer; R.R. #6, Cambridge, Ontario.
3. R.W.Bro. Aksel Aggerholm; Age 53; Operation Manager; 825 North Service Road, Mississauga, Ontario.
4. V.W.Bro. William John Brook; Age 61; Rental Clerk; 808-176 Vidal Street South, Sarnia, Ontario.
5. W.Bro. F. Harland Seens; Age 65; Sales Manager; P.O. Bailieboro, Ontario.
6. W.Bro. John Kenneth Marty; Age 78; Retired Druggist; 114 Lovers Lane, Ancaster, Ontario.
7. W.Bro. Leverne Ferguson; Age 68; Retired; 46 Stannes Pl., St. Thomas, Ontario.
8. W.Bro. George Robert Jackson; Age 61; Retired; 68 Balaclava St., St. Thomas, Ontario.
9. W.Bro. John M. Boersma; Age 54; Money Market Trader; 301 Dixon Road, Weston, Ontario.
10. Bro. Eugene Charlton Gerhart; Age 60; Barrister; Box 482, 11 Brenda Ave., Parry Sound, Ontario.

GENERAL PURPOSE COMMITTEE

The General Purpose Committee Meeting will be held in the Preston-Hespeler Masonic Temple on:

WEDNESDAY EVENING, APRIL 9TH, 1980, AT 7:30 P.M.

All Lodge Officers and Chairmen of Standing and Appointed Committees are urgently requested to attend. All members are particularly welcome. See under Coming Events page 28 for details of important issues to be discussed. General Committees will be meeting to finalize their reports before the meeting begins. Chairmen are advised to remind their members.

Sincerely and fraternally,

V.W.Bro. Jacob (Jack) Pos,
Secretary.

PROCEEDINGS

The Twelfth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, March 19th, 1980, with 13 Officers, 41 Members and 18 Visitors for a total of 72 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:30 p.m., with the Worshipful Master, R.W.Bro. Donald Grinton in the East. R.W.Bro. Ed Wilson acted as I.P.M., and W.Bro. Albert A. Barker acted as J.W. The Worshipful Master welcomed the Brethren and announced that he would proceed immediately into the Business Agenda and call the Lodge from labour to refreshment promptly at 7:55 p.m. to formally receive the visitors.

MINUTES

It was regularly moved by R.W.Bro. Ronald Groshaw, seconded by R.W.Bro. David Bradley, that the minutes of the Eleventh Regular Meeting, held on November 21st, 1979, be adopted as circulated in the Lodge Proceedings, Vol. 03, No. 02. Carried.

REPORTS OF COMMITTEES ON PETITIONS

The reports of Committees on Applications for Affiliation, as listed on page 4 in the Proceedings, Vol. 03, No. 02, dated January, 1980, reported favourable.

MOTION

It was regularly moved by V.W.Bro. Pos, seconded by W.Bro. LeGresley, that the reports be received, the committees discharged and proper notice of ballot, stating particular of the name, age, occupation and residence of the application given in the summons for the next regular meeting of the Lodge. Carried.

CORRESPONDENCE

Letters were received as follows:

1. From the Office of the Grand Secretary, dated January 4, 1980, granting approval for the amendments to our By-Laws, as proposed on page 5, Lodge Proceedings, Vol. 03, No. 01, dated October, 1979.
2. From Bro. Thomas Schmidt, of Brotherhood Lodge No. 723, G.R.C., Announcing the second Charles Fotheringham Memorial Lecture to be held May 2, 1980, at 8:00 p.m., in the K-W Masonic Temple. The Guest Speaker will be R.W.Bro. Wallace E. McLeod.
3. From W.Bro. John Neu, Chairman of the Budget Committee of the Preston-New Hope Masonic Holding Corporation, dated March 6, 1980, requesting a representative from The Heritage Lodge to attend a meeting of the Corporation to be held in the Temple on Saturday, March 29, 2:00 p.m., with such information as - number of meetings each year, number of members and any other data relevant to the meeting.
4. From W.Bro. Joseph J. Vliehs, dated March 13, 1980, announcing his resignation as Assistant Secretary of The Heritage Lodge No. 730, and requesting a Demit.

MOTION

It was regularly moved by W.Bro. Rev. Gray Rivers, seconded by R.W.Bro. C.E. Drew, that the correspondence be received and the necessary action taken. Carried.

PASSING ACCOUNTS

The following accounts amounting to \$490.06 were presented, and on a motion by V.W.Bro. Pos, seconded by W.Bro. Wm. Boston, were passed and ordered paid:

Secretary's Account:	
- Postage up to March 15, 1980	\$ 13.92
- Post Office Deposit Account, Inv. #391905	42.00
334 Office Services, Inv. #9866	20.00
Inv. #9869	3.00
Guelph Printing Services Ltd.:	
- 1500 Kraft Envelopes, preprinted, #18157	92.70
- 500 #10 Envelopes, #18158	35.28
Kopy Print, Guelph, Ont.:	
- 400 copies of Proceedings, Inv. #126	161.50
- 1000 copies, Information Leaflet,	99.50
W.Bro. Donald Kaufman:	
- March meeting refreshments	<u>22.16</u>
TOTAL	<u>\$490.06</u>

RECEIVING PETITIONS FOR AFFILIATION

Applications were received from the following:

1. CARSONS, Edward Sidney Patrick, D.D.G.M.; 87 Thornton Ave., London; Age 51; Real Estate Broker; member of Union Lodge No. 380, G.R.C.; recommended by V.W.Bro. Jack Pos and R.W. Bro. Charles Grimwood.
2. DICKINSON, Wilbur J.; P.D.D.G.M.; 18 Freeman Dr., Port Hope; Age 65; Retired; member of Ontario Lodge No. 26, G.R.C.; recommended by W.Bro. W.H. Perryman and W.Bro. P. McNeil.
3. HARRIS, Charles Russell, D.D.G.M.; 31 Johnstone Blvd., Walkerton; Age 63; Car Dealer; member of Saugeen Lodge No. 197, G.R.C.; recommended by R.W.Bro. A.N. Newell and R.W.Bro. E.J. Scarborough.
4. ANDERSON, Harold S., P.A.G.O.; 1915 Fairport Rd., Pickering; Age 71; Retired Past Master; member of Doric Lodge No. 424, G.R.C.; recommended by R.W.Bro. C.E. Drew and R.W.Bro. Frank Bruce.
5. CHISHOLM, Frank William, P.G.S.; Hornby, Ontario; Age 68; Sheriffs Officer; member of St. Clair Lodge No. 135, G.R.C.; recommended by V.W.Bro. Robt. S. McMaster and R.W.Bro. W. Ed Wilson.
6. BUTTLER, Lancelot Francis, P.M.; 44 Langside Ave., Weston; Age 61; Carpenter; member of Memorial Lodge No. 652, G.R.C.; recommended by W.Bro. H.J. Armstrong and R.W.Bro. James W. Gerrard.

7. DOUGLAS, Barry Allan, P.M.; 102 Pinehurst Dr., Welland; Age 36; member of Cope-Stone Lodge No. 373 G.R.C.; recommended by R.W.Bro. J.M. Plyley and W.Bro. R.E. Gardiner.
8. GRIFFITHS, Charles Raymond, P.M.; 18 William St., Parry Sound; Age 40; Plant Engineer; member of Granite Lodge No. 352, G.R.C.; recommended by Bro. Eugene Gerhart and R.W.Bro. Ed Ralph.
9. HENDERSON, Thomas, P.M.; R.R. #2, Orono; Age 35; Vice Principal; member of Orono Lodge No. 325, G.R.C.; recommended by W.Bro. Balfour LeGresley and R.W.Bro. Wallace McLeod.
10. HOWARTH, Jerry Michael, P.M.; P.O. Box 400, Bancroft; Age 42; Merchant; member of Bancroft Lodge No. 482, G.R.C.; recommended by W.Bro. George Zwicker and R.W. Bro. Frank Bruce.
11. ION, Donald, P.M.; 9 Barnes Ave., Brantford; Age 53; Design Engineer; member of Reba Lodge No. 515, G.R.C.; recommended by R.W.Bro. D.L. Sandison and R.W.Bro. Thomas E. Greenaway.
12. MOORE, Donald Ross, P.M.; R.R. #3, Heather's Point, Brockville; Age 43; Pharmacist; member of Sussex Lodge No. 5, G.R.C.; recommended by V.W.Bro. Donald Woodside and V.W.Bro. Jack Pos.
13. O'NEILL, Maurice William George, P.M.; R.R. #1, Newtonville; Age 51; Farmer; member of Durham Lodge No. 66, G.R.C.; recommended by W.Bro. Balfour LeGresley and R.W.Bro. Ed Ralph.
14. TONKIN, Stanley Lloyd, P.M.; 44 Bay Street, Parry Sound; Age 59; Manager; member of Granite Lodge No. 352, G.R.C.; recommended by Bro. Eugene Gerhart and R.W.Bro. Ed Ralph.
15. FOREST-JONES, Reginald, M.M.; 464 Manchester Rd., Kitchener; Age 62; School Teacher; member of Brotherhood Lodge No. 723, G.R.C.; recommended by W.Bro. Gray Rivers and W.Bro. Henry C. Wolfe.
16. GILDER, Roy Dawson, M.M.; 172 Church St., Brockville; Age 71; Retired; member of Salem Lodge No. 368, G.R.C.; recommended by V.W.Bro. Donald Woodside and V.W.Bro. Jack Pos.
17. GORDON, Robert FitzGerald, M.M.; 2021 Stonehenge Cresc., Ottawa; Age 40; Economist; member of Chaudiere Lodge No. 264, G.R.C.; recommended by Bro. G.T. Jones and V.W.Bro. Jack Pos.
18. HARRISON, Percy Rupert, M.M.; 192 - 6th Street, Toronto; Age 55; Firefighter; member of Lakeshore Lodge No. 645, G.R.C.; recommended by W.Bro. Frank L. Dunn and R.W.Bro. James W. Gerrard.
19. HERRON, John Leonard, M.M.; 44 Hickory Place, Brantford; Age 42; Adult Educator; member of Brant Lodge No. 45, G.R.C.; recommended by W.Bro. Harry Chivers and R.W.Bro. Donald Grinton.
20. HUNTER, James R., M.M.; 255 Ridge Drive, Milton; Age 51; Maintenance Superintendent; member of St. Clair Lodge No. 135, G.R.C.; recommended by V.W.Bro. Robert McMaster and R.W.Bro. W. Ed Wilson.
21. LISCUMB, Paul, M.M.; 12 Brookbridge Dr., Scarborough; Age 57; Retired; member of Stanley Lodge No. 426, G.R.C.; recommended by W.Bro. Robert McTavish and Bro. Kenneth Clark.

22. MCKISSACK, Malcolm John, M.M.; 23 Bendingroad Cresc., St. Catharines; Age 34; member of Seymour Lodge No. 277, G.R.C.; recommended by W.Bro. John R. Payette and V.W.Bro. John Storrie.
23. PLATT, Thomas Wilbert, M.M.; 115 Amaranth Street West, Grand Valley; Age 76; Retired; member of Scott Lodge No. 421, G.R.C.; recommended by Bro. Carmon R. Plester and R.W.Bro. Keith Flynn.
24. SILK, Thomas Ross, M.M.; 9336 Alten Street, Windsor; Age 47; Service Technician; member of Palace Lodge No. 604, G.R.C.; recommended by Bro. James N. Hayes and Bro. Thomas Crowley.
25. STANTON, David Peter, M.M.; 73 Alexander Blvd., St. Catharines; Age 42; Sales Manager; member of Seymour Lodge No. 277, G.R.C.; recommended by W.Bro. John R. Payette and V.W.Bro. John Storrie.
26. VARLEY, Russell John, M.M.; 1414 Amber Cresc., Oakville; Age 35; member of South Gate Lodge No. 674, G.R.C.; recommended by W.Bro. William T. Boratyne and W.Bro. Wm. J. Boston.

In addition, applications for Affiliation were received from W.Bro. Donald William Bain and Bros. Arnold Russell Colbert, John A. Chadbourne, Kenneth Duncan Fraser, Robert J.T. Smith, Donald V.H. Vale and Lint Arthur Welin, all of North Bay Lodge 617, G.R.C.; Bro. Arthur James McIsaac of Lacayan Lodge No. 8188, G.R.E., and living in North Bay; and Bro. Terrance John Thom of Espanola Lodge No. 527, G.R.C., however, as we have no members of The Heritage Lodge from that area, the applications are being held over until members of the Lodge are able to visit North Bay and become acquainted with the Applicants.

MOTION

It was regularly moved by W.Bro. Balfour LeGresley, seconded by W.Bro. Wm. Boratyne, that the applications be received, the usual committees appointed and the summons for the next regular meeting of the lodge shall indicate that the applications have been received, together with the names of the members recommending the applicants. Carried.

FROM LABOUR TO REFRESHMENT

At 7:57 p.m., the Lodge was called from labour to refreshment for the space of 10 minutes.

FROM REFRESHMENT TO LABOUR

The Lodge was called to resume labour at 8:08 p.m.

At this time, R.W.Bro. Roy S. Sparrow, D.C., was admitted into the Lodge to introduce, a number of Worshipful Masters and visiting Brethren who were welcomed in the traditional manner.

R.W.Bro. Director of Ceremonies was again admitted to present R.W.Bro. Lewis Hahn, D.D.G.M. of Waterloo District on his official visit accompanied by a number of Grand Lodge Officers, D.D.G.M.'s and members of the Board of General Purposes.

After receiving grand honours, R.W.Bro. Hahn thanked the Worshipful Master and the Brethren for the very warm and sincere

reception. He paid tribute to The Heritage Lodge and its ideals and then returned the gavel to the Worshipful Master.

AT THE ALTAR

W.Bro. Rev. Gray Rivers, Chaplain, approached the altar:

"Edwin Markham once said: - "We have committed the Golden Rule to memory; let us now commit it to life! We have preached brotherhood for centuries; we now need to find a social and economic basis for brotherhood."

In the words of St. Peter: "You should all be of one mind living like brothers, with true love and sympathy for each other, generous and courteous at all times. Never pay back a bad turn with a bad turn or an insult with an insult, but on the contrary pay back with good. For this is your calling - to do good and one day inherit all the goodness of God."

- 1 Peter 3: 8, 9 (J.B. Phillips)

LET US PRAY

* * *

Almighty God, this is Thy world, with good and evil struggling for mastery. Help us, we pray, to overthrow the evil counsel of godless leaders, that wars and divisions may not again blast the rightful hopes of men to live in peace. Quicken us in loyalty to Thee.

Forgive our harsh ways with each other. Undermine the crude sway of hate by increasing us in charity, the bond of perfectness. In Thy wisdom guide and inspire the work of all who seek Thy will, that a new light may be seen, a new hope born, a new enthusiasm for peace released. Reveal to the nations that their security is not in force of arms, but in just dealing, in a willingness to forgive past wrongs, to repeat present bitterness and suspicion, and to claim their unity in Thee and in Thy Kingdom of brotherhood. Amen.

SO MOTE IT BE

*

The Worshipful Master then called on R.W.Bro. Charles Grimwood to say a few words in memory of R.W.Bro. Wm. S. McVittie, a Charter Member and first Tyler of The Heritage Lodge, who passed to the Grand Lodge above on January 17, 1980.

R.W.Bro. Grimwood, while directing his gaze to the beautiful oil painting in the West, reminded the Brethren that it was M.W. Bro. Otto Klotz who put into words the characteristics of the Perfect Freemason and it was to the Ideal that R.W.Bro. McVittie dedicated his life. We Cherish his Memory in our hearts.

The Prayer was given by Rev. Rivers.

PAPER PRESENTATION

The Guest Speaker, R.W.Bro. Charles A. Sankey was introduced by V.W.Bro. J. Pos.

Brother Sankey is a Charter Member of The Heritage Lodge and has contributed greatly to the scholarly activities of our Lodge Program. He was elected D.D.G.M., Niagara District A in 1968; and has been a member of the Board of General Purposes from 1970 to date. We are indebted to Bro. Sankey for his summarization of more than 50 Proceedings of other Grand Lodges as they appear in our Fraternal Reviews each year.

He is a P.G.S. Soj., and former Chairman of the Bursary Committee of the Grand Chapter, Royal Arch Masons of Canada in Ontario.

He was elected T.P.G.M. of Elgin Lodge of Perfection, Niagara Falls, in 1950; and is now an Active Member of Supreme Council of Ancient and Accepted Scottish Rite, and Chairman of the Committee on Rituals and Ritualistic Matters.

Brother Sankey is a Chemical Engineer, was Chancellor of Brock University from 1969 to 1974 inclusive and Retired as Vice President, Research, Ontario Paper Co.

AN OVERVIEW OF SCOTTISH RITE RITUALS AS FORMULATED BY ALBERT PIKE FOR THE FIRST THREE DEGREES OF FREEMASONRY

BY

R.W.BRO. CHARLES A. SANKEY

The Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry derive their legitimacy and authority ultimately from the Supreme Council established in Charlston, S.C. in 1801. A principal antecedent body of that Supreme Council was "The Rite of Perfection" in France, an organization which had, itself, evolved into a system of 25 degrees, including the first three degrees. Albert Pike, when Sovereign Grand Commander of the Southern Jurisdiction U.S., A. & A.S.R. prepared rituals for these three "Craft" degrees, in English and based on this earlier French tradition. The writer has access to Pike's text in a bound volume, published in A.M. 5632 (A.D. 1872) the property of Supreme Council 33° A. & A.S.R. of Canada.

The title page of this volume (9" x 5") has, in addition to inscriptions in Hebrew and in Phoenician characters, two headings:-

"The Porch and the Middle Chamber."

"The Book of the Lodge."

Within, the first 179 pages are devoted to "General Matters and Degree of Apprentice", "Fellow-Craft" carries on to page 243, and "Master" to page 343. Even with this length, the text does not contain any esoteric work (even in code). The text refers, on several occasions, to Pike's essays on these degrees as published

in "Morals & Dogma" as additional material to be read and studied by the candidate. (These three essays require 105 more printed pages in a book of the same size, but much more compactly printed.) Even if it were desired to do so, and if the esoteric work were available, the requirement of time would make any full exemplification of Pike's text in a single session per degree quite unrealistic to attempt. Our concern here is with an overview only. "Conferral", as contrasted with "exemplification", is not for consideration. It would be completely improper under Grand Lodge regulations and would be no less restricted by Supreme Council, who acknowledge and recognize the exclusive authority of Grand Lodge over the Craft degrees as well as having an overriding discipline within the Craft as a whole.

The best information available to the writer is that no English-speaking Supreme Council has ever "conferred" these degrees under their auspices. Some Spanish-speaking Supreme Councils in South America and some other Supreme Councils have, in the past, conferred degrees of E.A., F.C., and M.M. Texts used by them are not available to the writer. Certainly they cannot be as long as Pike's. It is of interest, however, that three Craft Lodges in Louisiana are authorized by their Grand Lodge to use a "Scottish Rite Ritual", Etoile Pollaire Lodge #1 in New Orleans and Perseverance Lodge #4 in River Ridge (both working in English) and Cervantes Lodge #5 in New Orleans (working in Spanish).

Pike's text is much more than a mere translation of material "only to be found in the French language". He has not hesitated to add to this.

"In preparing this Ritual, the Sov. Grand Commander of the Supreme Council of Charleston has used MSS. Rituals in his possession, and the 'Guide des Macons Ecossais', a printed work, for the Ancient and Accepted Rite; and MSS. Rituals and Regulateur Symbolique and the Regulateur des Macons for the Rit Moderne. He has derived much assistance from the Thuileur Universel, in MSS. of de l'Aulnaye and the Ah'man Rezon of Georgia, the work of Ill. Bro. Rockwell; and is also under obligation to the Ritual of Bro. V.A. deCastro. The old work is here much enlarged; and the lectures of instruction have been in part written and in part compiled by himself."

Pike is also specific as to the purpose of his ritual:-

"This Ritual is intended for instruction only, in the States of the Southern Jurisdiction where there are no Lodges working in the Ancient and Accepted Scottish Rite; and to be studied and understood before investiture with the fourth degree."

It is the introduction to these rituals that Pike gives his definition of Freemasonry:-

"The true definition of the Free-Masonry of the Ancient and Accepted Scottish Rite is this: It is an advance toward the Light; a constant endeavor, in all its degrees, to elevate the Divine that is in Man, the Spiritual portion of his compound nature, his Reason and his Moral Sense, above, and make it dominant over, and master of, the human, earthly, and material portions of his nature, his passions, and his sensual appetites."

The set-up for the Lodge in each degree is elaborate with extensive paraphernalia. In the E.A. Degree there is, in front of

the Master and each Warden, a triangular table with a naked sword, gavel, three lights and implements for writing. An equilateral triangle, with the letter T, is suspended from an arch over the Master's table. In the East there is also an altar of incense with tripod, censer and cups containing perfumes for burning, and an altar of ablutions with brazen laver. Altar cloths and hangings are bright blue, but the "curtains" for the Master's and Warden's tables are crimson. The Pentateuch is on the main altar. Several constellations are painted on the ceiling, 3 stars in the belt of Orion, 5 in the Hyades, 7 in the Pleiades and in Ursa major, several "royal stars" and five planets, Jupiter, Venus, Mercury, Mars and Saturn, the Sun in the East, the crescent Moon in the West and a 5-pointed star in the South.

Remarkably, illustrations of the "Plan" of the Lodge, for each of the degrees, is lifted from the 1745 French exposure "L'ordre des Francs-Maçons Trahi". (This exposure is translated in "The Early French Exposures", ed. Harry Carr, published by Quator Coronati Lodge, 1971, pages 227-277.)

Clothing is a square 14" x 14" lambskin apron ("under no circumstances of cotton or linen") with no emblems or devices, tied with a tasseled blue cord, edged and lined in light blue. All wear white gloves. Dignitaries wear light blue scaves. Officers and brethren wear swords, steel hilted, and blue belts.

In a "respectable Lodge of Apprentice Masons", the Master is "Venerable". Master Masons wear their hats. In the Opening, the V.M. confirms tiling and that all present are Masons, both via the S.W., the brethren remaining seated "under the sign of order" while the Deacons pass from East to West. The S.W. gives the station of the J.D. and each of seven officers state their duty and the station of the next higher officer, J.D., S.D., Secty., Treas., J.W., S.W., (incl. the V.M.'s station and duty). It being declared to be "high noon", the Lodge is then opened "In the name of God and of St. John of Scotland, under the auspices of Supreme Council -- etc."

Candidates must be

"of twenty-one years, - free born, - master of his own person and actions, - of some degree of education, at least able to read and write, - no domestic or servant of any class, - no professional gambler, - no one following any low, vile, abject employment, - no monk of Jesuit, - - -"

When a proposal was submitted, each brother was given an opportunity to express his personal opinion, following which, by written secret ballot, any brother could demand "a committee of enquiry". Such a committee, appointed by the V.M., remained incognito (apparently even to themselves) and reported at the next meeting by another secret ballot, examined by the V.M. who had provided means of identifying ballots of the committee. Eventually a completely clear ballot was required for acceptance, if necessary in three stages in three successive meetings, 3 blackballs on the 1st, 2 on the 2nd, and 1 on the 3rd effecting final rejection. This ballot was for the E.A. degree only. Separate ballots were taken later before conferral of the F.C. and M.M. degrees.

The Candidate is brought to the Temple by his proposer and, seeing only one other brother, is placed in charge of a "preparer for initiation". Left alone in an interior basement room, he

symbolically meets trial by "Earth" as, seated on a coffin, he writes of his duty to himself, to his fellow creatures, to his country, and to his Creator and also prepares and writes his last will and testament. These being completed, he tastes salt, burns sulphur and tries to separate mercury in his hand into drops, thus symbolizing the separating and uniting processes in the Universe.

After the Candidate's answers have been read and approved in Lodge, he is prepared, received and given a charge on Duty and on Masonic Obligation.

"- - - The calamities of the present are the terrible price of the future. - - - It is always for the ideal, and for the ideal alone, that those devote themselves who do devote themselves. - - - The old French said, 'Noblesse oblige'. With us 'Maconnerie oblige'. That is our motto: MASONRY IS OBLIGATION. - - -"

He then leaves the Lodge and, when he attempts to return, is seized by "Brothers of the Light" who drag him, as a spy, into the "Cave of Death" from which is is "rescued".

"- - - It is thus, my friend, through dangers and difficulties that men attain initiation. So do false philosophies and specious plausible creeds, pretending to be Brethren of the Light, drag down the soul that listens to them into the Pit of Error. - - -"

After prayer, the candidate is asked the traditional question, "My friend, in whom do you put your trust?".

The next stage of the degree is "The Interrogation", in which the candidate is asked four questions, each of his replies being followed by a charge:-

I "What thoughts occurred to you when you were buried in the bosom of the Earth and required to write your will?"

"- - - It was hoped that you would remember that the Dungeon has ever been one of the chief instruments of Tyranny - - and that you would be inspired with a pious anger against all Despotism. - - - The first act of an oppressed people asserting its right to freedom - is to destroy the Bastilles. - - Initiation was constantly termed 'a new birth' - and, to be born again - one must first descend into the grave. - - Every symbol and all the ceremonials are replete with significance. - Let those who deem our ceremonies idle and ridiculous still think so.

II Do you believe in one Supreme Being?"

"- - - a Deity to Whom everywhere is Here and everywhere is Now. - - Whose laws are not mandates of His will, but the expression of His Nature; not right because He enacts them, but which His will enacts because they are right. - - -"

III What do you understand by the word VIRTUE?

"- - - Vir, in the Latin, means a man. - - The man is virtuous, who is not without desires, appetites, instincts passions; but who is master of, and controls them. - - To

toil - without fee or reward - is virtue. To sacrifice one's self for the country or Humanity is to obtain the highest eminence of virtue. - - -"

IV What do you understand by the word VICE?

"- - - It is the attribute of the soul which produces the habit of satisfying our desires. (Masonry works) to impose salutary restraints on the impetuous rush of the appetites. - - -"

Before undertaking journeys of trial by the other three ancient elements, the candidate is advised of future promises of secrecy, of self-control and of acceptance of landmarks, and drinks from a consecrated cup in pledge of agreement. Details of the journeys are not given except that 3 circuits are made in each. The charges which follow them are printed:

1st AIR

"- - - Air is a natural and apt emblem of human life, with its crosscurrents, agitations, stagnations - electrical disturbances and equilibria. - - Progress is the mode of man. - - To be always peaceful belongs to Progress no more than to the air. - - The Inquisition imprisons Galileo, but the Earth still moves. - - -"

As you have experienced the helplessness and abdication involved in being blinded and led by a guide, let no one hereafter lead you blinded in matters of faith, but in all things see for yourself and judge for yourself."

2nd WATER

"- - purification of the body by water became the symbol of purification of the soul. - - The Ocean has always been an apt symbol of the People, to whose service every Mason devotes himself." - - -"

3rd FIRE

"- - The Deity Himself was symbolized by all the ancient nations as LIGHT, FIRE or FLAME. - - - Purified by water and you are symbolically free of all stain of vice. It is a pledge on your part that you will continually strive to become so. - - -"

The Candidate then seals his profession of faith with blood

"The baptism of Blood is not a symbol of purification. It is the Baptism of Heroism and devotedness, of the Soldier and the Martyr - - - It reminds you of the Martyrs of all creeds, dying for their faith - - of the long roll of atrocities and murders sanctioned by religion, and deemed grateful service to a God of Love. - - -"

A "charity" lecture follows and the candidate is asked for a donation to "the destitute wards of the Lodge". The amount given is appropriately acknowledged.

The Candidate is advised that his Ob. is to follow, with the injunction:

"- - If we should not exact the penalty, remember that the consequences of crime and wrong inevitably flow from them, and are eternal by the inflexible law of cause and effect."

The S.W. instructs the candidate on how to approach the altar. After his Ob., the candidate returns to the preparation room while the lodge is prepared to show by the dim light of "two pans of burning alcohol and resin", a representation of the head of John the Baptist. He returns to see this, the brethren with drawn swords all pointing to him, while a charge is given on the causes and effects of abuses of arbitrary power, the story of the Baptist being used as an example. He again returns to the preparation room and, returning, "fully restored to light", sees the Lodge "in its most brilliant appearance", the brethren standing with sword points lowered. He receives instruction on the 3 great lights, is proclaimed to be an E.A. by the V.M., who also presents his apron, his white gloves, white gloves for his lady, and is entrusted with the signs, grips or tokens, and words. He is told that the "Sacred Word" is to be given, "lettering it without preliminary" to the J.D. or Pursuivant at the inside of the door "whenever you enter the Temple". He then retires to be "reinvested with all whereof he was divested."

On his next entrance the Initiate receives two Working Tools:-

1st The Rule:- "The Rule is the natural symbol of accuracy in workmanship of strict definition and limitation, of Statutes and Laws - - "

2nd The Gavel: "The Gavel symbolizes Force: the Force of Intellect, of Passion, Energy, Enthusiasm, - - of Truth, - - the immense Force of Ideas - - "

Following this there is a long explanation of ceremonies, reviewing and sometimes expanding on everything that has happened to the Initiate from his first entry into the building. He is particularly directed to study Pike's essay on this degree in "Morals & Dogma". But:-

"- - it is not yet time for you to know the meaning of the equilateral and right-angled triangles, of the tessellated pavement in alternate lozenges of black and white, of the number THREE so constantly presented to you. - - You must study, my Brother, be patient and wait."

It is apparent from the text that both pillars are introduced in the E.A. degree. This is confirmed in Morals & Dogma. There is reference to an extensive catechism, to be taught to the Initiate by the Deacons, in 3 parts, - a review of the ceremony, an explanation of the same, and a description of the lodge and its furniture.

After all this, the Initiate is welcomed with signs, battery and plaudit as a member of the Lodge, receives yet another charge, - "My Brother you are now a Mason - -", is invited to address the Lodge and last, is given the old "writing test."

Before the Lodge closes, opportunity to speak is given to the Orator, -

"Brother Orator, if you have any piece of Architecture prepared the Lodge will be gratified to hear it."

Speeches by visitors follow, the box of Fraternal Assistance

is passed, minutes are read and prayer is offered. The section "To Close" begins (are surely this can apply only when there is no degree work):-

"When the work ends early, the Catechism of the Degree is gone through between the Master and Senior Warden before closing."

In his essay in *Morals & Dogma*, Pike uses the two working tools to set out the field in which Masonry must fulfill its mission.

"Force, unregulated or ill-regulated - - is destruction and ruin. The blind force of the people is a force which must be economized and managed - - It must be regulated by Intellect. - - To attack the citadels built up against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and a law. - -

It is this very Force of the people that builds the fortifications of tyrants, and is embodied in their armies, - - that sustains these despotisms, the basest as well as the best, - - Tyrants use the Force of the people to chain and subjugate. - - Constantly the people put forth immense strength, only to end in immense weakness. - -

This Force, symbolized by the Gavel, when guided by, and acting within the limits of law and order, symbolized by the Rule, (can yield) liberty regulated by law, equality of rights under law, and brotherhood in duty, obligation (and) benefits."

Pike equates the rough Ashlar to the people and the perfect Ashlar to the Ideal State. Within the ideal State there is equilibrium between the executive, the legislative and the judicial power, paralleling, in each, the Divine equilibrium of Power, Wisdom and Harmony.

A description is given of the two columns and the meaning of their names. Ultimately J, or Y, meant the Active and Vivifying Energy and Force, while B meant Stability and Permanence in the passive sense. Apprentices kept their working tools in the column J.

Pike rejects the concept of "three principal rounds" on the ladder as "modern and incongruous". There are 7 rungs on the ladder, which Pike relates to traditions of groups of seven in ancient religions and mysteries.

The three great lights are universal:-

"- - The obligations of the candidate is always taken on the sacred book or books of his religion, that he may deem it more solemn and binding; We have no other concern (in asking you) your religious creed."

Pike continues to press his political theme:-

"nations are not bodies-politic alone, but also souls-politic. - - Genuflection before the idol or the dollar atrophies the muscle and the will. - - Privilege, Exception, Monopoly, Feudality, springing up from Labor itself. - -"

Considering the "lesser, or the Sublime Lights": - The Sun is the ancient symbol of the life-giving power of the Deity, the Moon

of the passive capacity of nature to produce, and "The Master of Life" the Supreme Deity above both.

The Ornaments are interpreted in a different manner than we do:-

"The pavement - - symbolizes the Good and Evil Principles.
- - Despotism - - Religious Liberty and the arbitrary Dogmas
of a Church that thinks for its votaries and whose Pontiff
claims to be infallible.

The edges and border are (simply) necessary. - - If these
have any symbolic meaning it is fanciful and arbitrary. - -

The Blazing Star - - originally represented Sirius. It
(later) became the image of Horus, son of Isis who was the
universal nature. - - and (finally) the sign of the Magi
blazing with a steady radiance."

The Hebrew letter Yod is in the East, within a triangle over
the Master. "Our French brethren place this in the centre of that
Blazing Star". "It is to us, in this degree, the symbol of that
unmanifested Deity, the Absolute, who has no name."

The conclusion of Pike's essay focusses on struggle, on duty
on ideals:

"It is more difficult for a people to keep than to gain their
freedom. - - Truth conquers slowly. There is wondrous vitality
in Error.

Masonry should be an Energy; finding its aim and effect in
the amelioration of mankind. Socrates should enter into Adam
and product Marcus Aurelius, in other words should bring forth
from the man of enjoyments, the man of wisdom. - -

Masonry - - has eternal duties - - to oppose Caiaphas as
Bishop, Jefferies as Judge, Trimalcion as Legislator and
Tiberias as Emperor.

But the great command of Masonry is this: 'A new command-
ment give I unto you; that ye love one another! He that saith
he is in the light, and hateth his brother, remaineth still in
darkness."

The 2nd degree opening includes reading minutes of "our last
labors as Fellowcrafts."

Before requesting his F.C. degree through the J.W., the E.A.
must have attended five meetings of his Lodge for instruction. He
ought to be 23 years of age. His request is considered in a F.C.
Lodge, comments invited, and a clear ballot passed before the date
of passing is fixed.

The Apprentice, carrying a Rule, is examined in the Catechism.
He is told that five years of study, specified by Pythagoras for
his students, are to be represented by 5 circuits of the Lodge, each
followed by instruction. The Rule is replaced by the Mallet and
Chisel, the candidate is prepared and proceeds on the 1st Circuit:-

"The Chisel - is the chief tool of the Sculptor (who) uses
it with judgement and, with judgement, applies the Force of
the Mallet. - -

The morality of Line and Rule, giving Honesty. Truthfulness, Punctuality, Puritanism, is not sufficient for the Fellowcraft. He needs the Chisel (for) Generosity, Courtesy, Amiability, Gentleness. - -

To secure moral and intellectual freedom to an individual, or political freedom to a nation, is a work of Thought, Patience and Perseverance. - -"

2nd Circuit: - The Mallet and Chisel are replaced with the Compass and Rule.

"(during) the 2nd year the study was Geometry, to which Arithmetic is the introduction. - - -

Whether by the Fellowcraft is meant an individual or a People, - - the elements of Mathematics must be understood and its problems demonstrated by figures traced by the Compass and Scale before they can be applied to surveying, navigation, - - astronomy. - -

- - again the Divine interpenetrating the Human; By the Rule, LAW, by the Compass, EQUITY. - - -"

3rd Circuit:- The Compass is replaced by the Crow or Lever.

"(during) the 3rd year, the Apprentice learned how to move and place stones for the foundation of the building. - -

Courage, resolution, firmness, persistence, - self-reliance are the chief ingredients of manliness. - - The great principles embodied in the Bill of Right and Magna Carta, - are the foundations of a free State.

- - Force of Will is the great individual Lever, Force of Public Opinion is the great Level of a free State".

4th Circuit:- The Square replaces the Lever

- "(during) the 4th year the Apprentice was employed in the erection of the body of the edifice.

The letter G is not displayed as the initial letter of the word GEOMETRY, but of the Greek word GNOSIS, Knowledge.

In free countries Masonry must labor to maintain, perpetuate and improve free institutions. - - the right to the writ of Habeas Corpus. Respect for the law should be greater - - for it is the law made by themselves for themselves. The allegiance of willing hearts is beyond that of the bayonets. - - In the end all things are tested by the Square and Rule."

5th Circuit:- The Candidate is divested of all working tools.

"The 5th year - was devoted to Astronomy and Numbers - (and) the theory of Architecture. - -"

It appears that a sword was presented to the Candidate at this point. There follows an "address" on Loyalty, tracing this form "chivalric blind devotion to the Monarch or Leader" through to "a spiritual loyalty as at Thermopylae."

"Men die for Glory, Honor and Duty. The loyalty of the Knight to the leader and lady, of the Jesuit to his order and the successor of Loyola, -- of the Crusaders to the Cross, were all developments of the Divine. - -

No one yet knows the immense force of Loyalty to a Flag, to a free Government, to an idea. - -

A sound morality depends on a healthy religious faith. To get that is one chief object of your last year of study. We shall, in time, come to resemble whatever God we believe in. - - Man becomes the image of the God of his creed. - -

Every true word is the word of God. - -"

The "Address" concludes with a sometimes bitter reflection on incompetence in politics and in public life, of slander, trickery and lies in political infighting and a plea for honesty (applying the Square and Rule) in the political field.

The next section deals with the Tracing Board with many references to 3, to 5, and to 7. These include references to the State as well as those with which we are familiar:-

"In the State, the 3 steps are Liberty, Equality and Fraternity, - - the 5, Executive Power, Legislative Authority, Judicial Interpretation, the Church, the Army. - -"

The Ob. follows, then the communication of signs, words and tokens and the Candidate retires "to be reinvested with that whereof he was divested."

On his return, he is told "Hereafter you will labor upon the pointed cubical stone, - - and will receive your wages at the column B". He is presented with the working tools; the Square, the Level and the Plumb, equated to Power, Wisdom, Justice, each applicable to the State as well as to the individual.

Finally, the Candidate is sanctified by the Cross, its lines never meeting when extended to the limits of the Universe, and with reference to the Crux Ansata and to the Tau Cross. "The Cross stands while the World revolves."

The Candidate is proclaimed, acclaimed, expresses his thanks, is advised as to the Catechism, visitors speak, the box of fraternal assistance is passed and the Lodge of Fellowcrafts closed, the minutes being read during closing.

Pike's essay on "The Fellowcraft" in *Morals & Dogma* is long and is not easy reading. More than a few of the many examples used to illustrate the point at issue are cast in a form which will arouse controversy. Regardless, there is much of real merit. Here are some excerpts:-

"In the Ancient Orient - - the loftier aspirations of the Spirit - - were taught - - in the Mysteries. (Symbolism) endeavored to illustrate what it could not explain; to excite an appropriate feeling. - -

A few hundred years ago a new Truth began to be seen; that man is supreme over institutions, not they over him. - -

The wiser a man becomes, the less will he be inclined to submit tamely to the imposition of fetters - - on his conscience or his person. - -

In the ordinary affairs of life we are governed far more by what we believe than by what we know. - - A man's faith is as much his own as his reason is. His freedom consists as much in his faith being free as in his will being uncontrolled by power.

To elevate the people by teaching lovingkindness and wisdom with power to him who teaches best; and so to develop the free State from the rough ashlar - - is the great labor in which Masonry desires to lend a helping hand.

When SOLON was asked if he had given his countrymen the best laws, he answered 'The best they are capable of receiving'. This is one of the profoundest utterances on record, yet, like all great truths, so simple as to be rarely comprehended. - - So too with great men. The intellect and capacity of a people has a single measure - - that of the great men who Providence gives it, and whom it receives.

Let no Fellow-craft imagine that the work of the lowly and uninfluential is not worth doing. There is no limit to (its) possible influences. - - - A peasant boy, guiding Blucher by the right one of two roads, the other being impassible for artillery, enables him to reach Waterloo in time to save Wellington from a defeat that would have been a rout.

A Democratic Government undoubtedly has its defects, because it is made and administered by men, and not by the Wise Gods. It cannot be concise and sharp, like the despotic. - - Men are brought together, first to differ, and then to agree. - - Often the enemy will be at the gates before the babble of the disturbers is drowned in the chorus of consent - - Liberty can play the fool like the Tyrants. - - But however, palpable and gross the inherent defects of democratic governments, - - we need only glance at the reigns of Tiberius, Nero - - to recognize that the difference between freedom and despotism is as wide as that between Heaven and Hell.

In a free country, human speech must needs be free and the State must listen to the maunderings of folly, and the screechings of its geese, and the braying of its asses, as well as the golden oracles of its great men."

The essay concludes with a section on numbers in Masonic symbolism. Those included are two, three, four, five, seven, eight, nine, ten and twelve.

In the 3rd degree, the Master is "Worshipful", the Wardens "Most Venerable", all brethren "Venerable". "At a reception" all M.Ms are dressed in black, "with a slouched black hat and weeper of crepe, white gloves, apron and blue sash". All wear swords and sit covered. The W.M. wears a long blue velvet mantle.

Opening parallels previous openings, including reading of minutes. A F.C., before requesting his M.M. degree through the S.W., must have attended 7 meetings of his Lodge since his 2nd degree and be 25 years old, except by dispensation. His request is discussed in Lodge and a clear ballot is required before the date of his degree is fixed. A M.M. lodge may be opened directly without going through the 1st and 2nd openings.

The Preparation Room, "The Chamber of Reflection", is hung with dark grey cloth and lighted by one large yellow candle. There is an altar, and a small table with the Working Tools of the previous degrees, all broken. The items on and around the altar are indicated as being esoteric. Fifteen separate inscriptions are on the walls, e.g.:

"Birth, Life, Death! God the Creator, Preserver, Destroyer"

"It is the Dead that govern. The living only obey."

"The dust returns to the earth as it was; and the spirit to God, who gave it."

The candidate is left alone here to reflect and after "10 minutes have elapsed" is given a charge by the M. of C.:-

"- - Our food becomes part of our body, whether it be the fruits of the earth, or the flesh of beast, - - - that which is part of our body today is part of that of the bird or beast tomorrow. - - - The particle of matter that once was part of the body of Socrates - - - of Moses or of Mahomet, may today be part of yours or mine. - - -

I promise you nothing. Does any progress really bring us nearer that Light, which is infinitely distant. - - Yet the Thoughts and Influences of men survive their mortal bodies; and that is an Immortality. - - -"

The candidates entry into the Lodge (lighting very restricted and with the brethren, seated with drawn swords in rows with space for the candidate to pass behind them on his circuits) is a complicated succession of requests, refusals, examinations, more refusals, an obligation in the preparation room and finally admission. The first charge to him includes

"The true object of Initiation was to be sanctified, and to SEE; that is, to have just and faithful conceptions of the Deity, the knowledge of which was the LIGHT of the mysteries. - - -

- - - Each Initiate must study, interpret, and develop (Masonry's) symbols for himself. - - -

- - - The doctrines that assign to the Creator the passions, and so lower Him to the level of Humanity, prove that now, as always, the old Truths must be committed to a few, or they will be overlaid with fiction and error, and irretrievably lost. - - - to teach (all people) to believe in the absolute, supreme, unembodied Wisdom, is to present them, virtually, with Atheism. - - -"

The first three of seven circuits follow each with esoteric ceremonies. "Remember now thy Creator" is recited during one of these circuits. Then:-

" - - your soul has passed, symbolically, in its ascent towards its home, the spheres of Saturn, Venus and Jupiter. - -

In SATURN, the Ancients said the Soul parted with its Falsehood and Deceit. - - Interrogate yourself and admit that you have too often, under temptation, been false and deceitful. - - You have touched 'what seemed to be a corpse' - - That

body represented a State once free - now dead. - - If you are a citizen of a free State, ask yourself if you have done nothing to destroy the State. - - If you have permitted the despotism of party or private interest to control your vote, you have not been guiltless. - -

In VENUS were shaken off the sensual appetites and passions. - - Appetites and passions are the gift of God, - - but allowed to predominate, they become tyrants. - - When a just equilibrium is preserved between the appetites and passions, the moral sense and the Reason - - there springs a vigorous manliness, the source of Love, Effort, Heroism. - - Vice and Luxury have, in all ages, sapped the foundations of States.

In JUPITER, avarice was abandoned. - - Wealth always tends, in prosperous States, to become the supreme good, - - money becomes a God. - - There may be avarice even of knowledge, - - a life sacrificed to subtle speculations - - is a life wasted. - - The more gifts one has received the better use Providence commands him to make of them."

The next four circuits are referred to Mercury, Mars, the Moon, the Sun.

MERCURY removes inclination to Injustice and Hypocrisy. - - Nothing is so difficult for a man as to be entirely just. - - We need no other definition of Justice than that of the Great Teacher who gave his name to a religion that now too commonly repudiates his precepts: 'All things whatsoever ye would that men should do to you, do ye even so to them.' - - As a citizen of the State, help to cast out of office and power all who flatter the people, and mislead them to betray them. - -

In Mars, the soul parted from the vices of Revenge, Anger, Ingratitude, Impatience and Querulousness. - - After all is it not better to have suffered than not to have lived at all.

In the MOON we lay aside prejudices and preconceptions. - - Disputes about creeds are generally disputes about what neither party understands. The less one comprehends his creed - - the more he will be oracular and dogmatical - - the more zealous persecuter. - - The greatest of wrongs and follies is to attempt to propagate truth by the sword. - -

In the SUN, the soul releases its aspirations for greatness and Empire. - - Let every Mason be content to be Monarch over himself! - -

In the sphere of the Sun, you are in the region of LIGHT. (God) covers Himself with Light as with a garment, and makes His Angels Spirits. - - His word is a lamp to the feet and a light to the path of the Faithful, - -"

After the Obligation, which follows the last charge, the candidate is advised in general terms as to future trials and then enters into the complete, detailed and dramatic exemplification of the Hiram legend, first as representative in the essential details, then "in sight and hearing" of the entire legend, including the travels of the Fellowcraft Lodges.

A very long "final instruction" follows the drama:-

"- Life is a school for the Soul; an arena in which, amid calamity, suffering and evil, it may learn to practice the manly and heroic virtues."

The legend is closely related to the Mysteries. It "was meant to be identical at bottom with that of Osiris, regenerated as Hor-ra". Close parallels are drawn with other traditions, including the Christian.

The legend is also given a political interpretation. The Master HUROM is a symbol of THE PEOPLE and hence of LIBERTY. The broken tools show that the Rule can become (a symbol of) Arbitrary Power, the Square of Pontifical infallibility, the Mace of Military Force, the instruments and weapons by which people are enslaved.

There is an explanation of many symbols, including the bee-hive the three steps, the pot of incense, the ark, the hour-glass, the scythe, the anchor, as well as those familiar to us. As to working tools:-

"The working tools of a Master Mason are not given alike, even in the same Rite. Some say they are the Holy Bible, Square and Compass. Others that there is but one, the Trestle Board, others use the Trowel and Sword. - - The Trowel is the chief working tool of the Master."

There is even one reference to reincarnation:- "We are passing through this world into other worlds, perhaps into other bodies."

At the end of the "instruction" the 5 points of fellowship are communicated and explained.

"To meet with all men upon the Level, to act with them according to the Plumb, and to part with them upon the Square, are the requisitions of the law of Masonry."

As in previous degrees, the Candidate is proclaimed, acclaimed and "the new Master responds". Instruction is given (no details) and the Closing parallels that of the other degrees.

Pike's tremendous essay on "The Master" is primarily directed to establishing the very close relation between the Hiram legend and the Ancient Mysteries (especially of Egypt), with the Pythagorean teachings, and with the Kabalah. It really has to be read to be appreciated.

"All religious expression is symbolism; since we can describe only what we see, and the true objects of religion are The SEEN. - - All language is symbolic, so far as it is applied to mental and spiritual phenomena and action. - - -

Mystic shows and performances were not the reading of a lecture, but the opening of a problem. Requiring research, they were calculated to arouse the dormant intellect. - - the alteration from symbol to dogma is fatal to beauty of expression, and leads to intolerance and assumed infallibility. - -"

The various glammers, from which the Initiate was symbolically purified in the 7 circuits are reviewed, especially with reference to the State.

The name "Hiram" is, in Pike's view, more properly "Khur-om". The syllable "Khur", or its near variants, is, in many ancient languages, associated with the Sun. Pike translates the Hebrew word "Khur" as "an aperture of a window", or as "the eye", or as the colour "white". He translates the Parsi word "Khur" as "the literal name of the Sun". OM is, of course, even today, a name in use to symbolize the Supreme Deity. On this basis, Hiram becomes the aperture of a window to God, a personification of Light, a representation of the much desired Mediator, a Redeemer, a Savior of Mankind.

Pike's careful consideration of the Egyptian tradition's relation to the legend is simply summarized by a hieroglyphic which he reproduces. If this is not a fake, and we may take it that Pike considered it valid, we need nothing more to establish a significant link.



A small portion of the Pythagorean concept is especially pertinent:-

"Pythagoras defined God: a Living and Absolute Verity clothed in Light.

"He said that the Word was Number manifested in Form.

God, he said again, is the Supreme Music, the nature of which is Harmony - - -

Order always manifests itself by threes. There is the word simple, the word hieroglyphical, and the word symbolic: in other terms there is the word that expresses, the word that conceals, and the word that signifies; - - the whole hieratic intelligence is in the perfect knowledge of these three degrees.

The text dealing with the Kabalah includes:-

"What is certain, even for science and the reason, is that the idea of God is the grandest, the most holy, the most useful of all the aspirations of man. - -

Moral Evil is Falsehood in actions; as Falsehood is Crime in words. - - The Word of God, which creates the Light, seems to be uttered by every Intelligence that can take cognizance

of Forms and will look. 'Let the Light BE!'. The Light, in fact, exists, in its condition of splendor, for those eyes alone that gaze at it; and the Soul - - seems to utter, as God did on the dawn of the first day, that sublime and creative word, 'BE! LIGHT!'.

The true name of Satan, the Kabalists say is that of Yehvah reversed.

A Spirit that loves Wisdom and contemplates the Truth close at hand, is forced to disguise it to induce the multitude to accept it. - - "

It is to be perhaps regretted (although it was the fashion of his day) that Pike concludes his essay on a bitterly polemical note:-

"So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the Sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to 'explain' the old symbols of Masonry, and adding to and 'improving' them, or inventing new ones, - - and then giving a valid interpretation of the whole, so profoundly absurd as actually to excite admiration."

* * * * *

It is apparent that there are two essential differences between the old French tradition, as interpreted and expanded by Pike, and that with which we are familiar for the E.A., F.C., and M.M. degrees.

First is the concept that the Temple, symbolized as an ideal to be built and actualized, should be reflected not just in the individual but in the State as well. That this was a salient part of FrenchFreemasonry of the time of the Rite of Perfection could hardly be questioned. The storming of the Bastille was a great climax in the struggle of a people for Liberty, Equality and Fraternity, and the incident, in all its aspects, including the Bastille itself is as French as France itself. Pike's emphasis of this theme, with his examples from America, was probably inevitable, because the ideals of the American political experiment were more vividly present in his day than they are now (mores the pity) and Pike was, gloried in being an American. And, after all, was he not right in his underlying thinking. None of us here would advocate direct political involvement as a Masonic Order. But, as individuals, we are weaklings and betray our finest convictions if we abandon political responsibility.

The second is controversial, - that the tradition of Freemasonry comes primarily, if not exclusively, from the Ancient religions, mysteries and enlightenments. It may be noted that this view is not incompatible with that of Ward in his paper "The Birth of Freemasonry" A,Q,C, 91, 77-100, in which Ward strongly downgrades a background based exclusively on the Masonic Guilds. Pike's scholarship and erudition are awesome, so much so that we must guard against acceptance of his translations and explanations as infallible, when we have no scholarship of our own to judge them adequately. Pike, throughout his writings, consistently damned the idea of human infallibility and, in spite of his occasional polemics directed at those with whom he did not agree, would, I believe, have been

the first to deny his own infallibility. Perhaps the answer is to be found in that balance and equilibrium which is essential in trying to reconcile opposites. That Pike makes a case which merits the most serious consideration is unanswerable.

Finally, I would hold that it is a proper function of Heritage Lodge to "look beyond the limits of particular institutions" including that of the Freemasonry with which we are familiar. This is a way to knowledge, this is a way to understanding, this is a way to integrating both our knowledge and our understanding of our beloved Order into ourselves.

EDITOR'S NOTE: R.W.Brother Sankey, kindly abbreviated the major portions of the above paper and adjusted his presentation to accommodate a listening audience, using a few projected pictures for illustrative purposes. However, the original paper is reproduced herein in its entirety so that all our readers may benefit from Bro. Sankey's scholarly research.

REVIEWS

1. By W.Bro. Bert A. Mennie, Deputy Grand Governor of Ontario for the York Rite Sovereign College and Charter Member of The Heritage Lodge

The draft of this paper presents the results of considerable study of Albert Pike's "The Porch and Middle Chamber and the Book of the Lodge", and "Morals and Dogma". With the former I have only become acquainted in this paper; with the latter I have attempted on more than one occasion before to become familiar, one of my copies being a first edition given me by my brother-in-law, but like Browning's "Sordello" most of it eluded my grasp. The writer of the paper has persevered to the end of the Third Degree finding "Pike's scholarship and erudition awesome...".

R.Wor.Bro. Charles Sankey is to be congratulated on his research into these volumes bringing the substance to those who receive his paper in and from the Heritage Lodge, because most of us will never pursue it to the end in the original.

The author's study of the "Ritual" which Pike claims to have taken from French sources with additions of his own is indeed comprehensive. The reviewer feels that the complications of Pike's rituals with the plethora of symbolism would be overwhelming and its effect partly lost on the average Mason, although some of this symbolism occurs in other orders with limited membership interested in this sort of thing, such as Societas Rosicruciana in Anglia. The author speaks of an elaborate means of dealing with proposals for membership in each of the three degrees, while some of this symbolism may add to the features of other Masonic bodies, it seems apparent that the membership of Craft lodges would find the meeting tedious and parts redundant. This may be one of the reasons why Pike's ritual has not found favour in the United States and Canada, our Grand bodies obviously preferring the more straightforward York ritual for the first three degrees.

While Pike's attempt to connect his rituals to the "Ancient Mysteries, especially that of Egypt, with the Pythagorean teachings and with the Kabalah" is interesting conjecture, it is unlikely that any present day Masonic scholar would seriously consider attempting to prove such a connection with the three degrees of the Craft lodges. We are aware of Bro. Harry Carr's opinion of such scholarship.

This reviewer feels that he like the average Mason, prefers his monthly meetings in the Craft lodges to follow the simple yet dignified ritual and to leave other symbolism and flights of imagination to meeting in other bodies.

2. By W.Bro. George Blackie, Charter Member of The Heritage Lodge

R.W.Bro. Sankey has brought to light a subject matter that possesses many facets. The content of his paper conveys a vast array of information and covers an extensive period of time and contributes to every masons philosophical understanding of his craft.

The sources he has availed himself of are superlative and we scan the material contained in the paper we are impressed again and again by the meticulous scholarship of Albert Pike and realize the depth and quality of his erudition.

R.W.Bro. Sankey has shown to us the essential elements of the philosophical base of the three craft degrees not only in their Grand Lodge character but also as they relate to the philosophy of the ancient and accepted Scottish Rite; this latter aspect will be more apparent to Scottish Rite Masons. When we consider that Albert Pikes' book "Morals and Dogma" consists of 861 pages of fine print filled with every aspect of the history, philosophy and scholarship that lies within our ritual one wonders how he has so successfully accomplished the difficult task of communicating the main content of this essential knowledge to us.

The extent of his paper even in this condensed form completely conveys to us the magnificent breadth of the subject. I am led to consider that perhaps the paper should be in two parts: 1. The History, and 2. The Philosophy.

The content of the paper guides us to an awareness of the international and political aspect which exists within the philosophy of the ritual of the Southern Jurisdiction of the Supreme Council of the Thirty Third Degree of the Ancient and Accepted Scottish Rite in comparison with that which exists within the ritual of the craft degrees. This in itself should lead us into the endless examination and study of basic History, the beginning of Ethics, and the Concept of Social conduct, as they relate to our craft.

For my own part I am addicted to this particular aspect of study and I am grateful to R.W.Bro. Sankey for having made me aware of this new and wonderful vista which I am sure will keep me occupied for some time to come.

R.Wor.Bro. Sankey has indicated that he was unable to locate any text that might have been used by some Spanish speaking and other supreme councils. If he is not already aware I would recommend

to him Peterson's "The Latin Craft" it is a most complete text on this subject and was presented by Norman D. Peterson to the Grand Lodge AF and AM of Oregon on January 15, 1975. The text was also reviewed in the spring of 1975 by the Washington Masonic Quarterly and the April edition of the Philalethes magazine carried it as a feature article.

We should commend R.W.Bro. Sankey for the depth of his research, his apt treatment of complex materials and thank him sincerely for having guided us to a new and exciting aspect of masonic study.

3. By R.W.Bro. J. Lawrence Runnalls, President of the former Canadian Masonic Research Association and former Editor of the Grand Lodge Bulletin

From the text, page 9, we are informed "This Ritual is intended for instruction only, ...". Are there any lodges in the world, with the exception of those in New Orleans, that use this ritual today? This might be made clear in order to place the explanation in the proper context.

INFORMATION DISCUSSION

Following the formal reviews, the Worshipful Master invited informal discussion from the Brethren.

R.W.Bro. Sankey - Requested that the Brethren should not consider Pike's work as an alternative to existing rituals, but rather to consider that his intention in reviewing the various histories and exposures, and in looking beyond particular institutions, was to put together a ritual primarily for instruction and discussion, and that it was never intended to be used in practice.

W.Bro. LeGresley - If it wasn't to be used, I can't understand why he went to so much trouble to put together such an elaborate structure?

R.W.Bro. Sankey - Since Scottish Rite Freemasonry had its beginnings in France, a country not entirely familiar to many American Freemasons, Pike wanted to be sure that his audience was familiar with its origins and background.

R.W.Bro. Sparrow - Could you tell us something more about Albert Pike the person, who was he?

R.W.Bro. Sankey - Professionally, he was a lawyer and soldier, born at Boston, Massachusetts, in 1809 and died in 1891. Brother Pike was elected the Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite in 1859. He was Provincial Grand Master of the Grand Lodge of the Royal Order of Scotland in the United States, and an honorary member of almost every Supreme Council in the World. His standing as a Masonic author and historian, and withal as a poet was most distinguished, and his untiring zeal was without parallel.

V.W.Bro. Pos - I understand that in those areas where there are no craft lodges nor in those areas not served by or under any Grand Jurisdiction, that the first three degrees can be conferred by a Lodge of Scottish Rite Freemasonry; in such circumstances what form of ritual would be used?

W.Bro. Emery Gero - In discussing Freemasonry in European countries mentioned that many of them based the work in the first three degrees on the work in the Scottish Rite. However, the basic difference between their rituals and those in North America is that the former place more emphasis on the spiritual aspects, and the latter more on the moral aspects of human behaviour.

R.W.Bro. Sankey - In summarizing the various discussions stated that some Scandanavian Lodges have eleven degrees in the Craft Lodges. Bro. Sankey said he was personally aware of several traditions that have survived namely: i) the Royal Arch Degree itself had its beginning in England and its greatest influence on Craft Lodges in England; ii) the French tradition has its present day successor in Scottish Rite Freemasonry; iii) we all share a common creed, and the recognition of a supreme being; iv) on the universal brotherhood of man.

The Worshipful Master thanked Bro. Sankey for his comprehensive research and the excellent manner in which it was presented. This was heartily supported by the applause of the Brethren.

The Worshipful Master then called on R.W.Bro. Hahn for his views and comments, who thanked the Brethren for a very pleasant evening. He congratulated the Lodge for an excellent program and the very special contribution it was making to Freemasonry in Ontario. In his report of the Lodge, he was pleased to note that The Heritage Lodge was not only in excellent condition with regards to its books and financial structure, but also in its very healthy growth and that the Lodge affairs appeared to be in good hands. Bro. Hahn reminded the Brethren of several upcoming activities which are included in the section on "Coming Events".

Bro. Hahn thanked the Lodge for a wonderful evening, "it was very informative and a real inspiration to every mason present. This very unique lodge has a terrific potential and will achieve greatness from now on till time immemorial. The Grand Master must be pleased and proud to have such a lodge in this Grand Jurisdiction and I am proud to have such a lodge in Waterloo District".

At this time, W.Bro. Rev. Gray Rivers, Worshipful Master of Concord Lodge No. 722 presented the Waterloo District travelling Square and Compasses to R.W.Bro. Donald Grinton, which was to be passed on the following night when Preston Lodge No. 297 receives its official visit from the D.D.G.M.

Before resuming the Regular Business of the Lodge, the Worshipful Master permitted any brethren wishing to retire to do so and extended an invitation to the visitors to remain in the Lodge if they wished. Returned to the next order of Business at 10:15 p.m.

REPORT OF THE GENERAL PURPOSE COMMITTEE

R.W.Bro. Ronald Groshaw, Chairman of the Committee reported that the members of the Committee met on February 20, 1980, and

as all the Lodge Officers and Chairmen of the Standing and Appointed Committees had received a copy of the minutes of the meeting, he would not expand upon them at this time. However, he did remind all Committee Chairmen to come prepared for the next meeting to be held on April 9th, 1980. Only written reports would be discussed. In addition, several important subjects would be discussed and recommendations prepared for presentation to the Lodge namely: i) Change of Lodge Meeting Night; ii) Possible change of Lodge Meeting Place, iii) Life membership; iv) Special Exhibit at Grand Lodge in July; and formation of a Masonic Heritage Foundation.

GENERAL BUSINESS

The Worshipful Master, in receiving the correspondence, instructed the Lodge Secretary to issue the requested Demit for W.Bro. Joseph Vliehs.

MOTION

It was regularly moved by R.W.Bro. Sparrow, seconded by R.W. Bro. Drew, that R.W.Bro. W. Ed Wilson represent The Heritage Lodge at the next meeting of the Preston-New Hope Masonic Holding Corporation to be held at the temple March 29th, 1980, at 2:00 p.m. Carried.

R.W.Bro. Sparrow enquired as to the procedure for visiting Lodges on the Waterloo District Inter-Lodge Visitation Program since The Heritage Lodge does not normally confer degrees. He also suggested that the members of Wilmont Lodge No. 318 may wish to make a presentation on the occasion of their Fraternal visit in May.

V.W.Bro. Pos responded that the arrangements for the Regular Meeting on May 21st, 1980, was well in hand, and that the visiting Brethren should be prepared to spend a relaxing evening with no responsibilities and simply enjoy the program and participate in the informal discussions in the lodge room and the fraternal fellowship in the banquet room. We shall look forward to a large representation for a meeting of profit and pleasure.

Following a few brief announcements, and an invitation from the local arrangements Committee to join in refreshments and fellowship, the Lodge was closed in harmony at 10:37 p.m.

J. Pos,
Secretary.

COMING EVENTS

APRIL 9, 1980 (Wednesday) - General Purpose Committee Meeting in the Preston-Hespeler Temple, at 7:30 p.m. A large turnout is essential as many important resolutions will be prepared for the future of the Lodge.

APRIL 27, 1980 (Sunday) - Waterloo District Divine Service to be held in Zion United Church, New Hamburg, Ontario at 7:00 p.m., Brethren to assemble in the Church Assembly Hall at 6:30 p.m. Regalia to be worn.

- MAY 2, 1980 (Friday) - Brotherhood Lodge No. 723, will present the second Charles Fotheringham Memorial Lecture in the Kitchener-Waterloo Masonic Temple at 8:00 p.m. The Guest Speaker for this evening will be R.W.Bro. Wallace E. McLeod, Chairman of the Grand Lodge Committee on Masonic Education.
- MAY 21, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge. Bro. John E. Taylor will present a paper titled "The Lodge Room, Lodge Furniture, Regalia and other Masonic Matters". Bro. Taylor is currently conducting research on another masonic subject in the Grand Lodge Library and Museum, London England. Brother Taylor has prepared a number of papers for the Canadian Masonic Research Association.
- JUNE 8, 1980 (Sunday) - A Special 125th Anniversary Project by Irvine Lodge No. 203, Elora, is a Memorial Service to honour the memory of M.W.Bro. Timothy Clark Wardley, Grand Master 1943-1945. Service to take place in the Elora Cemetery at 11:00 a.m. Bring the family for a picnic lunch in the Elora Gorge Park.
- JULY 13, 1980 (Sunday) - Grand Lodge 125th Anniversary Divine Service, to be held at the Bandshell, Canadian National Exhibition grounds Toronto at 3:00 p.m. Sermon "Affirming Our Heritage - Seeking the Future" - R.W.Bro. Keith Tudor, Grand Chaplain. Also the Speed Lodge Choir under the direction of R.W.Bro. James J. Spark.
- JULY 15, 1980 (Tuesday) - A Play - "THE BIRTH OF OUR GRAND LODGE", at 2:00 p.m. in the Concert Hall, Royal York Hotel. Admission by ticket.
- JULY 16-17, 1980 (Wednesday & Thursday) - One Hundred and Twenty-Fifth Annual Communication of the Grand Lodge A.F. & A.M. of Canada. In the Province of Ontario, from 4:00 p.m. to 5:50 p.m. on Wednesday, there will be a "HERITAGE OF MASONRY DISPLAY" of exhibits of artifacts and memorabilia in the Royal York Hotel. Grand Master's Banquet at 7:00 p.m., Wednesday, in the Canadian Room. The Guest Speaker, R.W.Bro. H.A. Leal, will discuss "NEW LAMPS FOR OLD". Entertainment by the University of Guelph Choir.
- SEPTEMBER 17, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, and the Annual Election of Officers. W.Bro. George Campbell, Charter Member of The Heritage Lodge will present a paper jointly prepared by himself and R.W.Bro. J. Lawrence Runnalls, titled "OUR GRAND MASTERS, A.F. & A.M., G.R.C., 1855-1980".
- NOVEMBER 19, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, and the Annual Installation of the Worshipful Master and the Investiture of the Officers.

Other Masonic Papers to be presented at future meetings include:

1. Quasi Masonic Bodies not recognized by Grand Lodge; for example: Chinese Masons, Red Cross of Rome and Constantine, Rosicrucians, Prince Hall Masons etc.
2. Grand Lodge of Canada in the Province of Ontario - Lodges formerly on the Register and now struck off, by Bro. John E. Taylor.
3. Women Freemasons in Ontario.

4. Masonic Research Lodges - An Up-To-Date Review.
5. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief by V.W.Bro. Jack Pos.

Other suggestions:

1. Anti-Masonic Groups - individual, political, ecclesiastical etc., suggested by R.W.Bro. E. J. Burns Anderson.

GRAND LODGE OFFICERS
1979 - 1980

THE MOST WORSHIPFUL THE GRAND MASTER
M. W. Bro. Norval Richard Richards
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER
R. W. Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY
M. W. Bro. Robt. E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT
R. W. Bro. Lewis Hahn
75 York St., Kitchener, N2G 1T5

LODGE OFFICERS
1978-79

W.M.	R.W.Bro.	Donald S. Grinton	Tyler	R.W.Bro.	C.F. Grimwood
I.P.M.	R.W.Bro.	Keith R.A. Flynn	Sec'y	V.W.Bro.	Jacob Pos
S.W.	R.W.Bro.	Ronald E. Groshaw	A/Sec'y		
J.W.	W.Bro.	George E. Zwicker	Treas.	R.W.Bro.	W.E. Wilson
S.D.	W.Bro.	Galfour LeGresley	D.C.	R.W.Bro.	Roy S. Sparrow
J.D.	R.W.Bro.	David C. Bradley	Chap.	W.Bro.	Rev. W.G. Rivers
I.G.	R.W.Bro.	C.E. Drew	Organist	R.W.Bro.	L.R. Hertel
S.S.	R.W.Bro.	Robert Throop	Historian	W.Bro.	Henry G. Edgar
J.S.	W.Bro.	Albert A. Barker			

LODGE COMMITTEES FOR 1979-80

GENERAL PURPOSE - Chairman, R.W.Bro. Ronald E. Groshaw, (S.W.);
Chairmen of Lodge Committees; Officers and Past Masters.

VISITATION & TRANSPORTATION - Chairman, W.Bro. George E. Zwicker,
(J.W.): W.Bro. Balfour LeGresley, (S.D.): and R.W.Bro. David C.
Bradley.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. Ed Ralph; W.Bro.
Balfour LeGresley, (S.D.); V.W.Bro. Stewart Thurtell; W.Bro. Bert
Mennie; and R.W.Bro. Robert Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, R.W.Bro. Robert Throop, (S.S.);
W.Bro. Albert A. Barker, (J.S.); Local Co-Chairman, W.Bro.
Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Roy Sparrow, (D.C.); R.W.Bro. C.E.
Grimwood, (Tyler); and R.W.Bro. Wm. S. McVittie.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro. Gary
Powell; and V.W.Bro. Jacob Pos.

MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E.
McLeod; and R.W.Bro. John C. Woodburn.

CENTRAL DATA BANK - Chairman, W.Bro. Balfour LeGresley; R.W.Bro. James
Gerrard; R.W.Bro. David Bradley; R.W.Bro. Ronald Groshaw; W.Bro.
Paul Engel; and Bro. Kenneth Bartlett.

LODGE LIBRARY - Chairman, Bro. Rev. Gray Rivers; R.W.Bro. Roy Sparrow;
and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David Bradley; R.W.Bro. Edsel
Steel; and R.W.Bro. Charles Sankey.

NOTE - Where the Lodge Office appears in brackets after a Brother's name,
this is an automatic appointment as defined by the Lodge By-Laws.
The duties of all Lodge Committees are outlined in Article VIII,
Sections 1 to 11. Please note requirements for an annual budget.

The Heritage Lodge No. 730

A.F. & A.M., G. R. & C.

Instituted: September 21, 1977
Preston-Hespeler Masonic Temple

Application for Affiliation

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

I, _____ of _____
(PRINT NAME IN FULL) (ADDRESS)
in _____ Postal Code _____ Telephone () _____
in the County of _____ in the Province of Ontario
Occupation _____ Date of Birth _____
being a _____ Mason, and desirous of becoming a
(RANK)
member of The Heritage Lodge No. 730, do declare as follows:

I am not in debt to any Lodge for dues or otherwise.

I was Initiated _____ Passed and Raised in _____
(DATE)

Lodge No. _____ at _____ under the jurisdiction of
the Grand Lodge of _____ and am in good Masonic
standing. I ☐ am now ☐ was last a member of _____ Lodge No. _____

Dated at _____ this _____ day of _____ 19 _____

Signature in full _____

Recommended by: 1. _____
(PRINT)

2. _____
(PRINT)

Proceedings

The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

INSTITUTED
Sept. 21, 1977

Donald G.S. Grinton, W.M.
28 Cambridge Drive
Brantford, Ontario
N3R 5E2
(519) 759-3182



CONSTITUTED
Sept. 23, 1978

J. Pos, Editor
10 Mayfield Avenue
Guelph, Ontario
N1G 2L8
(519) 821-4995

Vol. 03, No. 04

Cambridge, Ontario, Canada

May, 1980

This Bulletin includes the Summons for the next Regular Meeting and General Purpose Committee Meeting; Proceedings of the Thirteenth Regular Meeting held on Wednesday, May 21st, 1980; notice of coming events; and names and addresses of Lodge Representating in those Districts where members of the Lodge are located.

NOTE: The opinions expressed by authors, reviewers and participants in the informal discussions presented in these Proceedings, are not necessarily those of the Lodge or its members.

SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Donald G.S. Grinton, you are hereby requested to attend the Fourteenth Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on:

WEDNESDAY EVENING, SEPTEMBER 17TH, 1980, AT 7:30 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge; this will include the several notices of motion as presented in these Proceedings. As this is our Annual Election of Officers, a large attendance is expected to give encouragement to those so elected.

W.Bro. George Campbell, Charter Member of The Heritage Lodge will present a paper at the September Meeting. The paper is titled "OUR GRAND MASTERS, A.F. & A.M., G.R.C., 1855-1980" and was jointly prepared by R.W.Bro. J. Lawrence Runnals and himself. A very timely topic during the 125th Anniversary of our Grand Lodge.

The Reports of the Committees of Enquiry for the Applications for Affiliation as presented in the last Proceedings, Vol. 03, No. 03, March 1980, all report favourable, and we shall therefore ballot on the following at the Regular Meeting, September 17, 1980:

1. R.W.Bro. Edward Sidney Patrick Carsons; Age 51; Real Estate Broker; 87 Thornton Ave., London, Ontario.
2. R.W.Bro. Wilbur J. Dickinson; Age 65; Retired; 18 Freeman Dr., Port Hope, Ontario.
3. R.W.Bro. Charles Russell Harris; Age 63; Car Dealer; 31 Johnstone Blvd., Walkerton, Ontario.
4. V.W.Bro. Harold S. Anderson; Age 71; Retired; 1915 Fairport Rd., Pickering, Ontario.
5. V.W.Bro. Frank William Chisholm; Age 68; Sheriffs Officer; Hornby, Ontario.
6. W.Bro. Lancelot Francis Buttler; Age 61; Carpenter; 44 Langside Ave., Weston, Ontario.
7. W.Bro. Barry Allan Douglas; Age 36; 102 Pinehurst Dr., Welland, Ontario.
8. W.Bro. Charles Raymond Griffiths; Age 40; Plant Engineer; 18 William St., Parry Sound, Ontario.
9. W.Bro. Thomas Henderson; Age 35; Vice Principal; R.R.#2, Orono, Ontario.
10. W.Bro. Jerry Michael Howarth; Age 42; Merchant; P.O. Box 400, Bancroft, Ontario.
11. W.Bro. Donald Ion; Age 53; Design Engineer; 9 Barnes Ave., Brantford, Ontario.
12. W.Bro. Donald Ross Moore; Age 43; Pharmacist; R.R. #3, Heathers Point, Brockville, Ontario.
13. W.Bro. Maurice William George O'Neill; Age 51; Farmer; R.R. #1, Newtonville, Ontario.
14. W.Bro. Stanley Lloyd Tonkin; Age 59; Manager; 44 Bay Street, Parry Sound, Ontario.
15. Bro. Reginald Forest-Jones; Age 62; School Teacher; 464 Manchester Rd., Kitchener, Ontario.
16. Bro. Roy Dawson Gilder; Age 71; Retired; 172 Church St., Brockville, Ontario.
17. Bro. Robert FitzGerald Gordon; Age 40; Economist; 2021 Stonehenge Cresc., Ottawa, Ontario.
18. Bro. Percy Rupert Harrison; Age 55; Firefighter; 192-6th Street, Toronto, Ontario.
19. Bro. John Leonard Herron; Age 42; Adult Educator; 44 Hickory Place, Brantford, Ontario.
20. Bro. James R. Hunter; Age 51; Maintenance Superintendent; 255 Ridge Drive, Milton, Ontario.
21. Bro. Paul Liscumb; Age 57; Retired; 12 Brookbridge Dr., Scarborough, Ontario.

22. Bro. Malcolm John McKissack; Age 34; 23 Bendingroad Cresc., St. Catharines, Ontario.
23. Bro. Thomas Nilbert Platt; Age 76; Retired; 115 Amaranth St. W., Grand Valley, Ontario.
24. Bro. Thomas Ross Silk; Age 47; Service Technician; 9336 Alten Street, Windsor, Ontario.
25. Bro. David Peter Stanton; Age 42; Sales Manager; 73 Alexander Blvd., St. Catharines, Ontario.
26. Bro. Russell John Varley; Age 35; 1414 Amber Cresc., Oakville, Ontario.

* * *

GENERAL PURPOSE COMMITTEE

The next General Purpose Committee Meeting will be held in the Preston-Hespeler Masonic Temple on:

WEDNESDAY EVENING, AUGUST 20TH, 1980, AT 7:30 P.M.

All Lodge Officers and Chairmen of Standing and Appointed Committees are urgently requested to attend. All members are particularly welcome. As several very important topics, which will affect the future operations of the Lodge, will be discussed at this meeting, it is hoped that a large number of masons will be present. All Chairmen of the various Committees are reminded that only those reports properly prepared and in writing will be accepted. Be prepared for a lively discussion.

Sincerely and fraternally,

V.W.Bro. Jacob (Jack) Pos,
Secretary.

PROCEEDINGS

The Thirteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, May 21st, 1980, with 12 Officers, 34 Members and 13 Visitors for a total of 59 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:30 p.m., with the Worshipful Master, R.W.Bro. Donald Grinton in the East. After welcoming the Brethren to the fourth Regular Meeting for the current year, the Worshipful Master announced that he would proceed directly into the Business Agenda and call the Lodge from labour to refreshment promptly at 7:55 p.m. to formally receive the visitors.

MINUTES

It was regularly moved by W.Bro. Wm. T. Boratynec, seconded by R.W.Bro. Ronald Groshaw, that the minutes of the Twelfth Regular Meeting of the Lodge, held on March 19th, 1980, be adopted as circulated in the Lodge Proceedings (Vol. 03, No. 03). Motion carried.

REPORTS OF COMMITTEES ON PETITIONS

The reports of Committees on Applications (26) for Affiliation, as listed on pages 4, 5 and 6 of the last Lodge Proceedings, Vol. 03, No. 03, dated March, 1980, reported favourable.

MOTION

It was regularly moved by R.W.Bro. Alan N. Newell, seconded by W.Bro. George Zwicker, that the reports be received, the committees discharged and proper notice for balloting at the next Regular Meeting of the Lodge be included in the Lodge Summons. Motion carried.

CORRESPONDENCE

Letters were received as follows:

1. From Mr. Sam Hay, 7 Croft Street, Tarbolton, Ayrshire, Scotland, dated March, 1980, announcing that a 70 page booklet titled "A Historical Review 1771-1976, Tarbolton Kilwinning St. James Lodge No. 135, S.C., has been printed. The Author is a P.M. of the Lodge. Also Mr. Hay has an etching of Robert Burns in Masonic dress, which hangs in the Bachelor's Club in Tarbolton. He is arranging through the National Trust for Scotland to have sepia's made for reproduction; which he is prepared to sell to raise funds for the Bachelor's Club. Cost may be £8 to £10. Editor's note: I will order 3 copies of the Historical Review and enquire further re: sepias; and will report at next meeting in September.
2. From Lena Eager la Vine, dated April 15, 1980, advising that her husband Lewis J. la Vine passed away January 29, 1980.
3. From R.W.Bro. A.D. Grant, requesting a demit from the Lodge.
4. From W.Bro. G. Kennedy, Secretary/Treasurer of the Worshipful Master's, Post Master's and Warden's Association of Waterloo District, in which he enclosed: Letter to each Lodge Secretary, Minutes of the Fall meeting, and a proposed Agenda for the Spring Meeting.

MOTION

It was regularly moved by W.Bro. Balfour LeGresley, seconded by R.W.Bro. Robt. Throop, that the correspondence be received and processed in the usual manner. Motion carried.

PASSING ACCOUNTS

The following accounts amounting to \$628.81 were presented, and on a motion by R.W.Bro. James H. Hutchinson, seconded by R.W.Bro. David Bradley were passed and ordered paid:

Secretary's Account:	
- Post Office Deposit Acc., Inv. #391905	\$ 66.57
- Postage up to May 21st, 1980	30.50
- Stationary and supplies	17.92
Mrs. Karen Perry; Fergus	
- Typing March Proceedings	32.00
The House of Print, Guelph	
- Printing 1000 Information Leaflets, Inv. #10621	97.77
- Printing 500 March Proceedings, Inv. #10622	345.53
W.Bro. G. Kennedy, Waterloo	
- Lodge dues to Waterloo District, 1980	12.00
W.Bro. Donald Kaufman, Kitchener	
- Refreshments for May Meeting	<u>26.52</u>
TOTAL	\$628.81

RECEIVING PETITIONS FOR AFFILIATION

Applications for affiliation were received as follows:

1. BAXTER, Clifford John, P.G.J.W.; 88 Redpath Ave., Apt. 1202, Toronto; Age 55; Meat Manager; member of Dentonia Lodge No. 651 G.R.C.; recommended by R.W.Bro. David Bradley and W.Bro. Balfour Le Gresley.
2. DUNLOP, Hugh Matheson, P.D.D.G.M.; R.R. #6, Dresden, Age 62; Farmer; member of Sydenham Lodge No. 255, G.R.C.; recommended by R.W.Bro. Edsel C. Steen and R.W.Bro. John Burnett.
3. FOSTER, Jack Allister, P.G.R.; 323 Niagara Blvd., Fort Erie; Age 77; Retired; member of Palmer Lodge No. 372, G.R.C., recommended by V.W.Bro. R.E. Gardiner and R.W. Bro. R.E. Groshaw.
4. RUNCIMAN, Robert Thomas, P.D.D.G.M.; 37 Glowcester Crt., Sudbury; Age 46; Provincial Judge; member of Algonquin Lodge No. 536; G.R.C.; recommended by R.W.Bro. Charles A. Sankey and V.W.Bro. Jack Pos.
5. WEATHERDON, Francis Roy, P.D.D.G.M.; 968 Bricker St., Box 623, Port Elgin; Age 65; Retired; member of Port Elgin Lodge No. 429, G.R.C.; recommended by R.W.Bro. E.J. Scarborough and R.W.Bro. Wm. A. Strutt.
6. BAIN, Donald William, P.M.; 131 Campbell Ave., North Bay; Age 39; Real Estate Broker; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed. Ralph and W.Bro. Balfour Le Gresley.
7. DALE, Jack, P.M.; 71 Salisbury Ave., Cambridge; Age 62; Retired; member of Concord Lodge No. 722, G.R.C.; recommended by W.Bro. Rev. W. Gray Rivers and W.Bro. Donald B. Kaufman.

8. DOWN, Cordon Albert, P.M.; 1465 Tyneburn Cresc., Apt. 102, Mississauga; Age 54; Warehouse Manager; member of Wellington Lodge No. 635, G.R.C.; recommended by Bro. P.E. Taylor and R.W.Bro. Ronald E. Groshaw.
9. FRASER, Kenneth Duncan, P.M.; 59 Nightingale Drive, North Bay; Age 49; Fire Fighter; member of North Bay Lodge No. 617, G.R.C.; recommended by W.Bro. Balfour Le Gresley and R.W.Bro. Ed Ralph.
10. JOHNSON, Thomas Arch., P.M.; 542 Chester St., London; Age 68; Retired; member of Union Lodge No. 380, G.R.C.; recommended by R.W.Bro. E.S.P. Carson and R.W.Bro. A. Lou Copeland.
11. JONES, Robert Denzey, P.M.; 46 Mikel Ave., Belleville; Age 67; Retired; member of Eureka Lodge No. 283, G.R.C.; recommended by R.W.Bro. Robert S. Throop and R.W.Bro. W. Gordon Bunker.
12. LIEBROCK, Richard Allan, I.P.M.; 2515 Grand Marais W., Windsor; Age 34; Sales Representative; member of Palace Lodge No. 604, G.R.C.; recommended by W.Bro. Thomas S. Crowley and Bro. James N. Hayes.
13. M^CSKIMMING, Ian Alexander, P.M.; 373 Detroit Street #509, Windsor; Age 33; Customs Inspector; member of Palace Lodge No. 604, G.R.C.; recommended by Bro. James N. Hayes and W.Bro. Thomas S. Crowley.
14. MAVIN, Hilary F.J., P.M.; 1 English Rd., Chatham; Age 54; Teacher; member of Victory Lodge No. 563, G.R.C.; recommended by R.W.Bro. Edsel C. Steen and R.W.Bro. John Burnett.
15. SMITH, Robert Joseph Thomas, P.M.; 111 Tweedsmuir Drive, North Bay; Age 43; Railway Clerk; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.
16. SMITH, William R., P.M.; 997 Bruce Avenue, Windsor, Age 66; Retired (Bendix Corp.) member of Palace Lodge No. 604, G.R.C.; recommended by W.Bro. Thomas S. Crowley and Bro. James N. Hayes.
17. CHADBOURNE, John D., M.M.; 134 Lindsay St., North Bay; Age 46; Manager; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.
18. COLBERT, Arnold Russell, M.M.; 272 Rita Road, North Bay; Age 32; Principal-Teacher; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.
19. DRURY, Neil Reginald, M.M.; 23 Beaver Cr., North Bay; Age 42; Plant Superintendant; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and V.W.Bro. Jack Pos.
20. M^CISAAC, Arthur James, M.M.; 31 Superior Cr., North Bay; Age 45; Financial Manager; member of Lacayan Lodge No. 8188, G.R.E.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.
21. PATTERSON, Arthur Blackford, M.M.; 11 Crescent Court, Lindsay; Age 63; Solicitor; member of Faithful Brethren Lodge No. 77, G.R.C.; recommended by W.Bro. George Zwicker and V.W.Bro. Jack Pos.

22. THOM, Terrance John, M.M.; Box 771, 340 Avery Dr., Espanola; Age 53; Teacher; member of Espanola Lodge No. 527, G.R.C.; recommended by Bro. John E. Taylar and V.W.Bro. Jack Pos.
23. VALE, Donald Victor Harold, M.M.; 613 Norman Ave., North Bay; Age 36; Crown Attorney; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.
24. WEISMAN, Aube, M.M.; 141 Cedarvale Ave., Toronto; Age 66; Linen Supplier; member of The Mount Moriah Lodge No. 727, G.R.C.; recommended by R.W.Bro. Charles A. Sankey and V.W.Bro. Jack Pos.
25. WELIN, Lint Arthur, M.M.; 455 O'Brien St., North Bay; Age 43; Clerk; member of North Bay Lodge No. 617, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Balfour Le Gresley.

MOTION

It was regularly moved by W.Bro. Balfour Le Gresley, seconded by W.Bro. George E. Zwicker, that the applications be received, the usual committees appointed and the names and particulars included in the next Lodge Summons. Motion carried.

FROM LABOUR TO REFRESHMENT

The Lodge was called from labour to refreshment at 7:55 p.m. for the space of 10 minutes.

FROM REFRESHMENT TO LABOUR

The Lodge resumed labour at 8:07 p.m.

VISITORS

At this time, R.W.Bro. Roy S. Sparrow, D.C., was admitted into the Lodge to introduce W.Bro. Kenneth Root, Worshipful Master of Wilmot Lodge No. 318 accompanied by a number of Officers and Members of the Lodge on their Fraternal Visit.

After the visiting Brethren were accorded the customary welcome, complete with Grand Honours, W.Bro. Root, assisted by the Officers of Wilmot Lodge, responded with a delightful ceremony in which four beautiful hand crafted wands which had been in use in Wilmot Lodge for more than 100 years, were presented on permanent loan to The Heritage Lodge. The presentation of each wand was accompanied by well chosen words commemorating the historic event and a sincere wish for another 100 years of continued use in this unique historical lodge dedicated to the preservation of our masonic heritage. This was followed by words of sincere appreciation and thanks from the Worshipful Master and the applause of the Brethren.

SPECIAL RECOGNITION

Another pleasant surprise was the introduction by R.W.Bro. Robert Throop of an outstanding Brother Mason who was born in a white farm house just outside of Oshawa on May 4, 1890. R.B.Bro. W. Gordon Bunker was initiated into Freemasonry in 1916, became

Worshipful Master of his Mother Lodge in 1921 and D.D.G.M. of Ontario District in 1950. The Worshipful Master, before extending Grand Honours, complimented R.W.Bro. Bunker on his 64 years of dedicated service to Freemasonry and on his continuing activity in the Craft at 90 years of age.

* * *

PAPER PRESENTATION

At this time the Worshipful Master called on V.W.Bro. Pos to proceed with the education portion of the program. Bro. Pos informed the Brethren that the Author of the paper to be presented that evening, Bro. John E. Taylor, was not able to be present because of complications following recent surgery which necessitated an unexpected return to the Hospital in Sault Ste. Marie; he therefore sends his sincere regrets. The following paper was then read by Bro. Pos.

THE LODGE ROOM, LODGE FURNITURE, REGALIA AND OTHER MASONIC MATTERS

by

Brother John E. Taylor

Some forty years ago, after I had received my Third Degree, I was talking to an English Mason in Dundas, Ontario, the subject being a Board of Trial which he had been given when he applied to enter an Ontario Lodge for the first time. His interrogator asked him: "What is there in the middle of the room?" and he was most disconcerted when the English brother replied, "Nothing." On then asking where the altar in an English lodge was placed, he was given the reply: "The Master's Pedestal is in front of the Worshipful Master in the East."

Such is the uniformity in Ontario Lodge Rooms, and indeed with its ritual, that few master masons have the faintest idea of what goes on outside this jurisdiction: and even in the United States, where the lodge rooms look remarkably similar, most of our members are unaware of the fact that a "Due Guard" has to be used, different in each degree. They are usually most surprised to find that they have had to use this sign in their own degree work, but not under the same name.

Grand Lodge Rooms

I have made a canvass of those who should know best - our Past Grand Masters - and the consensus of opinion was that whilst most Grand Lodge offices were located in temples, very few temples were large enough to handle the number of delegates who attend. In consequence, Grand Lodges are held, as we do in Ontario, in large hotels. The most notable exceptions are those held in the temples in London, England, Washington and Philadelphia. The former, miraculously escaped bomb damage in World War Two. This building is almost a 'must' for visitors to London, and wives are as interested as their husbands in the museum, and are made welcome. The great bronze doors of the Grand Lodge room, each weighing a ton and a half, can be moved with the push of the little finger.

The Lodge Room

Like the Grand Lodge room, there are certain common features, the Master's chair, and those of the Wardens; in North America, there is in the centre the altar, surrounded by Lesser Lights, and in England, the Master's pedestal is found in the East. From hereon all similarities cease. One lodge in Bermuda - the oldest - works the old Bristol Ritual, with an altar in the centre and three tall candlesticks and tall candles as lights. They also have the writing test after the Obligation. You should try this question on one of your Past Masters. The lay-out in New Zealand is somewhat different. On entering a lodge room two pillars are very close to the Senior Warden's chair, and in front on a tessellated pavement is placed a low altar with a V.S.L., whilst to one side is a case containing three tracing boards. The two Pillars are of course mentioned in degree work, and show on the Tracing Boards, but in many lodge rooms they are actually erected, usually in front of or near the Senior Warden's chair.

Below the steps in the East is a cabinet with trays for the Working Tools of each degree and of course, the Ashlars rest on the floor. It may be observed before I continue, that the Tracing Boards in North America are open to view, whereas in England, Jersey and New Zealand they are exposed according to the degree in which the lodge is open. However, some Ontario Tracing Boards work on the roller blind principle, and are exposed only when in use. Again, in Ontario we have visible evidence of the Cardinal Virtues, but they are not even hinted at in the other lodge rooms. The ritualist who included these had an intimate knowledge of the writings of Plato.

Customs vary in the entry of officers at the beginning of the meeting. Both in Canada and the United States of America, officers and members alike take their seats, and the Lodge is then officially opened. In the Grand Lodge of England the members take their seats, and officers then march in and take their respective chairs, the Master entering last, and also leading the way out when the Lodge is closed. The custom of seating in the East also varies. In North America it is reserved for Grand Lodge and Past Masters. In England, the Chaplain and I.P.M. have seats to the left of the Master, and seats to his right are reserved for visitors, of any masonic rank.

The Broken Column

At most masonic meetings in England - and elsewhere - there is a collection for a specific charity at each meeting, Ontario excepted. General charities vary according to each Grand Lodge, and a number of Grand Lodges in the United States, however, have Homes for the Aged. New Zealand also has such homes, but in that country only one inmate in three can be a member of the Order. In Ontario, the handling of masonic relief is somewhat subrosa, but a report is given every year at Grand Lodge. The actual subject of charity is mentioned only once in our degree work, and never practised in lodge. Now at last we have a fund to which we can give. The lodges under English jurisdiction used to support no less than four charities, but now two will be closed for reason of disuse or cost of operation. There remains the Royal Masonic Benevolent Institute and the Royal Masonic Hospital, and at every lodge meeting, the Almoner will take up a collection, the one at the annual installation ceremony being especially designated for the Hospital. A further word about the Hospital is in order. It is available to all masons and their families from anywhere should illness strike; and especially if the illness begins in Europe, arrangements can be made to bring the patient to the Royal Masonic for care and attention.

The Lewis

We all know, or should know, that a Lewis has two meanings. The first refers to the son of a mason, who in some Grand Lodges not only may be initiated at the age of eighteen, but also has precedence over other candidates. The word also refers to a winching device used to lift stones and help them into place. Again, not every lodge room has one, but I well remember the one by the Senior Warden's Chair in the old Hamilton lodge room before fire destroyed the building.

Lodge Banners

A hundred and fifty years ago it was quite usual for a lodge to have its banner, but they are now things of the past, and only the older Ontario lodges ever had them.

The last item which I shall mention is not in any lodge room, but is part of the banquet after the lodge work is done. I refer to the Tyler's Toast. I have no recollection of every having seen it given in North America, but it is such a fitting conclusion to a masonic evening, that I shall quote from Harry Carr's book - "The Freemason at Work", on page 183. The Tyler, standing behind the W.M. pronounces the time honoured words: Brethren, by commands of the Worshipful Master I give you the Tyler's Toast: "To all poor and distressed Freemasons wherever scattered over the face of land or sea: wishing them a speedy relief from all their sufferings and safe return to their native land if they so desire."

REVIEWS

1. By W.Bro. Wm. T. Boratynec, Post Master of Prince of Wales Lodge No. 630, Toronto, and a member of The Heritage Lodge No. 730.

First of all I would like to congratulate Brother John E. Taylor on the subjects dealt with. In reading the paper I realized how inadequate it would be to comment on opinions expressed as I felt unqualified to judge with propriety on his opinions. Brother Taylor should be praised for his research and giving us information which is very timely and points out the differences in various jurisdictions and should serve to alert visitors as to what they may expect when attending a Lodge in a different jurisdiction. Too little is being done in most of our Lodges to acquaint our Brethren with customs and procedures they may have to cope with when attending other Lodges. Too many of our newly initiated members are left on their own to learn the 'secrets and mysteries' of Freemasonry.

The reference to the Due Guard should have been a little more elaborate. Too little information is being dispensed among the Brethren on this subject, and most of our new members have to learn it the hard way.

Brother Taylor's topic on the Lodge Room deserves commendation as nowhere else have I found so much information in so little space allotted to the subject. The reference to the lesser lights was passed over rather lightly. I feel that a much more detailed explanation as to their actual position in regard to the pedestal might have helped to clear up the confusion that exists among the various Lodges and their members when the lights are being explained to the Candidate in the Entered Apprentice Degree.

The Broken Column is sorely neglected. Speaking with a lot of our Brethren on this subject I came to the conclusion that most of the members think that the Benevolent fund fulfills the need and charity work in some of the Lodges is practically non-existent. True we have general fund raising campaigns that are very, very successful for specific purposes, but I would like to see the day when a list of donors would be put up on the bulletin board to see how many of the members and how much was contributed. The best gift we can give is a good example.

Discussing the matter of the Lewis with a number of the Brethren I found out that four out of five did not know what a Lewis was. Here again I think that our Masonic Education Committee is negligent.

The subject of the Lodge Banner to my mind is definitely in need of revival. It would be an honour to display something of our heritage. To give the Tyler's Toast at the end of the banquet hour would be quite an innovation and the Worshipful Master being in charge of the festivities it would be entirely up to him to rule on the subject.

2. By R.W.Bro. Frank J. Bruce, P.D.D.G.M. Toronto Dist. #3, Member of Board of General Purposes and a Member of The Heritage Lodge No. 730.

Brother John Taylor in his paper speaks of the difference in our lodges and rituals in various jurisdictions. His paper expresses the knowledge of one that has travelled a lot and spent a lot of time studying Masonry and other Grand Lodges. He has found out for himself what is done and how it is done throughout the world.

He speaks of the "Due Guard" which is a mode of recognition which is americanism and of comparatively recent origin, being unknown to the English and Continental Systems. It is not used in our Grand Lodge. In some old books of 1757, the expression is used, but only as referring to what is now called the sign. A study will show that part of what is called the "Due Guard" is used in the signs of our degrees.

In his reference to "Grand Lodge" he speaks of the Annual Communication in July, held at the Royal York Hotel and that we do not have a Temple large enough to accommodate the some 3 to 4 thousand that attend each year. In England and parts of the U.S.A., they have large lodge buildings which can house this kind of crowd.

In his reference to "The Lodge Room", he speaks of the differences and similarities of Lodges all over the world, but while Masonry is universal, the visible differences make Masonry interesting. We must remember that the principles and teachings of the craft are the same no matter where we travel in this world where Masonry exists.

In "The Broken Column" he talks of Masonic Institutions, hospitals and homes for the old aged in England and Other Countries. The Grand Lodge of Canada in the Province of Ontario is a fairly young Grand Lodge and we do have our own benevolent programs and charitable funds. Masonic homes and hospitals in England where a part of Masonry long before our Grand Lodge was started. Today like a lot of other things the demise of these institutions are upon us due to the lack of funds to keep them up. Again a study will show that back some four to five hundred years ago the value of the dollar and a mans labour went a lot further than it does today. It

is well to note at this point that it cost a man in some cases more than a months wages to become a Mason, and today the average cost in our Grand Lodge is far less than one weeks pay.

Brother Taylor is to be congratulated on the work of his paper and indeed on his Masonic endeavours in the past. I do believe that it is necessary to bring to the Brethren of our Grand Lodge knowledge of what goes on in other Grand Lodges and the differences of our systems and rituals, while we still maintain the principles and teachings of the Craft. But I must say that we not only fail to teach our Brethren the differences of other Grand Lodges but we Initiate, Pass and Raise them without teaching them the basic principles of the Craft. We then hand them a book and hope they will find out for themselves. Few get by while others become only a number and name on our books. When will we change?

INFORMAL DISCUSSION

Following the formal reviews, the Worshipful Master invited informal discussion from the Brethren.

W.Bro. George Zwicker, (who had recently returned from a visit to Australia) explained that in Lodges he had visited in the State of Victoria, the traditional tripod with the suspended stone is located in the West near the Sr. Warden's Station, and it is the Jr. Deacon's responsibility to raise and lower the cubic stone at the opening and closing of the Lodge, by means of the minature winch with the "Lewis" pin in the stone. W.Bro. Zwicker also described a portion of the installation Ceremony of the Grand Master of the Grand Lodge of Victoria, in Melbourne.

V.W.Bro. Ernest Brown reminded the Brethren that there is more than one type of lewis pin. He went on to say that one type could be seen in the Lodge Room in Stratford, Ontario, and a different type could be seen in the Chisholm Street Temple in Toronto.

R.W.Bro. Ed Ralph stated that Bro. Taylor's paper is a good example of the need for further research in Masonic Symbols that many Masons simply take for granted. As an example, Bro. Ralph made reference to the shape of the gavel, stating that some lodges use a gavel with the face of the head having the appearance of a gothic arch, sometimes referred to as the dormer gavel. Perhaps further research is required to determine which type, either the "dormer gaval", or the "setting maul", is the true masonic gavel. The use and need of the warden's columns is another masonic symbol that should be examined in more detail.

R.W.Bro. Roy Sparrow enquired as to the status of a "Lewis" in Ontario; for example, if a "Lewis" is initiated in Scotland at age 18, can he visit a Lodge in our Grand Jurisdiction and could he receive the other degrees?

V.W.Bro. Ernest Brown responded to say that a "Lewis" is eligible for affiliation in a Craft Lodge in Ontario, and if accepted, he would be entitled to receive the other degrees.

R.W.Bro. James Hutchinson confirmed the above comments, by citing an example of a personal friend who came to Canada as a Lewis and subsequently affiliated with a Lodge and received other degrees in Freemasonry.

At this time the Worshipful Master called on R.W.Bro. Keith Flynn, who thanked Bro. John Taylor as the author of the paper and

all those who participated in the formal and informal discussions, which was heartily endorsed by the applause of the Brethren.

EDITOR'S NOTE: Following the Regular Meeting of the Lodge, the Reviewer's Comments as well as a copy of the notes as printed above under the heading "Informal Discussion," were sent to Brother Taylor for his response which is printed as follows:

AUTHOR'S SUMMARY

I am quite aware that one of the major defects of this paper was that it was too short. It had been my intention to expand from the written word as I progressed in its reading, but that was not to be. Brother Ralph has commented on the gavel. First, this is the Worshipful Master's symbol of authority, and it is also designated a maul and a hiram. Bernard Jones in his 'Guide and Compendium' describes the gavel as actually an iron axe or pick, having a steel edge or point and the maul is used synonymously with the gavel. However he does say that the name "gavel," a name apparently of American origin, was not known in England before the nineteenth century, and the gavel as used in English lodges today is taken by the Master and his Wardens into the refectory where they are continually used in the proposal of toasts. Again quoting Jones, the old Dundee Lodge bought in 1739 a set of three 'Hirams'. Brother Harry Carr has very little to say on the subject, so I suspect that, masonically, there is no true type of gavel.

Referring to Brother Boratynec's remarks they are most interesting but are hardly relative to the contents of what I wrote. A subject like the lesser lights seem to be explained well enough in the ritual and this is the attitude taken by Brother Colin Dyer in his book on 'Symbolism'.

Brother Frank Bruce has a lot of kind words for me, and I will deal with his comments on Masonic Homes and Charities. It is true that the homes date back to the eighteenth century, but the first Masonic hospital was started in London England in 1916, and the present building is less than 50 years old. It was opened in 1932. Brother Frank Bruce wonders aloud about the lack of instruction to newly passed and raised brethren. I have one solution. Do not be in such a hurry to confer degrees. In England - as an extreme - they take at least six months between application and initiation, and as much as a year between each subsequent degree. In Canada, I believe consideration is being given to a required minimum period before a new master mason can make application to join any other masonic body. In the past, certain masonic bodies have endeavoured to obtain new members as soon as they receive their third degree. In some cases the Craft Lodges have suffered. I shall conclude these remarks with a question. Why is it that whenever a Grand Lodge Officer is addressed, he is greeted according to his rank; however, if a Master Mason appears, wearing the William Mercer Wilson Medal*, he passes unrecognized. This has happened to me in Canada as well as in England.

*There are very few such medals, and since it is somewhat similar to a Past Master's Jewel, it may be mistaken for the same.

Before resuming the Regular Business of the Lodge, the Worshipful Master gave permission to any Brethren wishing to retire at this time to do so; he also extended an invitation to any visitors to remain in the Lodge if they wished. Returned to the next order of Business at 9:35 p.m.

REPORT OF THE GENERAL PURPOSE COMMITTEE

R.W.Bro. Ronald E. Groshaw, Chairman of the Committee, reported that the members of the Committee met on Wednesday evening, April 9th, 1980, in the Preston-Hespeler Masonic Temple. And since a copy of the minutes of that meeting had been received by all Members of the Committee, and since one or two of the important topics would come up under General Business, he would not expand upon them at this time. However, he did remind all the Lodge Officers, Lodge/District Representatives and the Chairmen of all Standing and Appointed Committees, that the next meeting would be held in the Preston-Hespeler Masonic Temple, Wednesday evening, August 20th, 1980, at 7:30 p.m. All reports are to be presented in writing.

GENERAL BUSINESS

The Worshipful Master, in reviewing the correspondence from R.W.Bro. A.D. Grant, and noting that his lodge dues were paid up to August 31st, 1981, instructed the Lodge Secretary to issue the requested demit.

MOTION

It was regularly moved by W.Bro. George Zwicker, seconded by W.Bro. Balfour Le Gresley, that The Heritage Lodge should endeavour, through proper procedure, to obtain a copy of the video tape recording the Installation of the Grand Master of the Grand Lodge of Victoria, Australia. Motion carried.

V.W.Bro. Randall Langs presented the report of the Committee appointed to review the Regular Meeting date of the Lodge. After reviewing first the Regular Meeting nights of the 645 Lodges in the Grand Jurisdiction and then the Regular Meeting nights of the 135 Lodges of which the 247 members of The Heritage Lodge are also members and also noting that the fewest Lodges in the Grand Jurisdiction and the fewest members (three) of our Lodge meet on the 4th Wednesday, he therefore recommended that we change from the present 3rd Wednesday to the 4th Wednesday.

MOTION

It was regularly moved by R.W.Bro. R.E. Groshaw, seconded by R.W.Bro. D.C. Bradley, that the Regular Meeting Night of The Heritage Lodge No. 730, G.R.C. be changed from the 3rd Wednesday, to the 4th Wednesday of September, November, March and May.

Considerable discussion followed, reference was made to conflict of meeting nights with other masonic bodies. A poll of the Lodge was taken, and 5 members present would not be able to attend on the 4th Wednesday.

At this time, R.W.Bro. Alan Newell circulated copies of a type written sheet with a number of points bearing on the topic at hand. Since there were a number of other suggestions that would have a

significant effect on the future operations of the Lodge it was recommended that R.W.Bro. Newell's suggestions be referred to the Committee on General Purposes and that R.W.Bro. Newell be invited to attend the next meeting of the Committee. The original motion was withdrawn by the mover and seconder.

NOTICE OF MOTION

From the above discussions and in order that every member of the Lodge should have an opportunity to reflect on the deliberations, R.W.Bro. Ed Ralph gave notice that he would move or cause to be moved at the next Regular Meeting of The Heritage Lodge (September 17, 1980), that the Regular Meeting of the Lodge be changed from the 3rd Wednesday to the 4th Wednesday.

PUBLICATION - RE: LODGE HISTORIAN

R.W.Bro. Ralph announced that R.W.Bro. Charles Grimwood had been commissioned by The Heritage Lodge to prepare its first publication dealing with the duties and responsibilities of the Lodge Historian. The first draft has been reviewed by a number of members of the Lodge, and with the current interest and particularly with the provision for the new office in the restructured constitution, the reviewers recommend with minor changes that the work proceed to its final form.

MOTION

It was regularly moved by R.W.Bro. Ed Ralph, seconded by W.Bro. Balfour Le Gresley that, with approval from Grand Lodge, The Heritage Lodge sponsor the printing of the publication. A suggestion was added that the Worshipful Master bring a proposal to the next meeting of the Committee of General Purposes as to a method of obtaining the necessary funds for the project or a means of recovering the cost of printing the Bulletin. When put to the vote, the original motion was passed unanimously.

FINANCE COMMITTEE

From the recommendations of the last meeting of the Committee of General Purposes, the Worshipful Master appointed the following members to a Special Finance Committee with instructions to study the Financial Structure of the Lodge and to investigate the possibility of offering a Life Membership in the Lodge: R.W.Bros. Clare Parsons, Ed. Wilson, Donald Grinton, Ed. Ralph and V.W.Bro. Randall Langs.

The Special Finance Committee met in Brantford, and as a result of their deliberations, R.W.Bro. Ed. Wilson gave the following notice of motion and requested a good attendance at the next meeting to discuss the alternatives.

NOTICE OF MOTION

I (R.W.Bro. W. Edwin C. Wilson) hereby give notice that, at the next Regular Meeting of The Heritage Lodge No. 730, G.R.C., A.F. & A.M. I will move or cause to be moved:

- (a) that paragraphs 1, 2 and 3 of Article XII of the by-laws be deleted in their entirety and the following substituted in their stead:

INITIATION

1. The fee for initiation shall be \$500.00 which shall include the Grand Lodge Fee for registration and certificate, and a Master Mason's apron.

AFFILIATION

2. The fee for affiliation shall be \$15.00 and shall accompany the application for affiliation.

ANNUAL DUES

3. The annual dues for each member shall be \$15.00 payable in advance. The annual dues shall be pro-rated on the basis of \$1.50 for each month remaining from the date of membership into the Lodge until the following Sept. 1st, to a maximum of \$15.00.

LIFE MEMBERSHIP

4. In lieu of annual dues, a member may elect to become a Life Member by making one lump-sum payment to the Lodge. This lump-sum payment shall be in accordance with the terms of Appendix A of these by-laws.

- (b) that the following be added to Article XVI of the by-laws:

LIFE MEMBERSHIP FUND

7. All monies received in payment of Life Memberships shall be deposited in a separate account known as the Life Membership Account, and invested from time to time in Charter Bank or Trust Company Certificates, or similar securities.

8. The Fund shall be administered by the Committee of General Purposes, which shall ensure that the interest from the invested sum shall be transferred to the Operating Fund from time to time, and that no encroachment on the principal amount shall take place except in accordance with the terms of Appendix A of these by-laws.

- (c) that the first and second sentences of paragraph 1 of Article XVI be changed to read:

There shall be three funds maintained in the name of the Lodge, in a Chartered Bank or Trust Company as approved by the Lodge. The Funds shall be known as (a) The Operating Fund, (b) The Capital Fund, and (c) The Life Membership Fund.

BALLOTING

It was regularly moved by R.W.Bro. Keith Flynn, seconded by R.W.Bro. James H. Hutchinson, that the ballot be taken collectively. Motion carried.

Following a favourable ballot on all Applications, the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No. 730, by Affiliation, and requested that each new member affix his signature in the Lodge Register at his earliest convenience in token of submission to the Lodge By-Laws:

R.W.Bros., Donald James Emerick, Burton Stanley Freer and Aksel Aggerholm;

V.W.Bro. William John Brock;

W.Bros., F. Harland Seens, John Kenneth Marty, Leverne Ferguson, John M. Boersma, and George Robert Jackson;

Bro. Eugene Charlton Gerhart.

LODGE PROXY

It was regularly moved by R.W.Bro. James Hutchinson, seconded by V.W.Bro. Ralph Gardiner that V.W.Bro. Jacob Pos, a Past Master of this Lodge, be delegated to represent The Heritage Lodge No. 730 at the Annual Communication of Grand Lodge to be held in the City of Toronto, Ontario, on Wednesday, the 16th day of July, 1980, in the absence of the Master and Wardens. Motion carried.

V.W.Bro. Randall Langs reminded all Members, who will be attending Grand Lodge, in addition to registering for their Mother Lodge, to also register under The Heritage Lodge in Waterloo District.

W.Bro. Balfour Le Gresley reported that The Heritage Lodge will be organizing an exhibit for The Heritage of Masonry Display at Grand Lodge, and made a special appeal for volunteers to bring masonic artifacts to Toronto and to help with the display.

NOTE: Please contact W.Bro. Le Gresley at 213 Riverside Dr., Toronto, Ontario, M6S 4A8, phone (416) 769-3804.

Following a number of announcements for coming events, the Lodge was closed in harmony at 10:07 p.m., and the Brethren adjourned to the Banquet Hall for a social hour of refreshments and fellowship.

J. Pos, Secretary

IN MEMORIUM

Brother Fredrick Howse
Member of General Mercer Lodge No. 548;
Affiliated with The Heritage Lodge No. 730,
March 15, 1978;
Passed to The Grand Lodge Above,
December 20, 1979.

W.Brother Lewis J. la Vine
Member of Queen City Lodge No. 552;
Affiliated with The Heritage Lodge No. 730,
November 16, 1977;
Passed to The Grand Lodge Above,
January 29, 1980.

We cherish their memory in our hearts

COMING EVENTS

- JULY 13, 1980 (Sunday) - Grand Lodge 125th Anniversary Divine Service, to be held at the Bandshell, Canadian National Exhibition grounds, Toronto at 3:00 p.m. Sermon "Affirming Our Heritage - Seeking the Future" R.W.Bro. Keith Tudor, Grand Chaplain; with assistance from the Speed Lodge Choir under the direction of R.W.Bro. James J. Spark.
- JULY 15, 1980 (Tuesday) - A Play - "The Birth of Our Grand Lodge", at 2:00 p.m., in the Canadian Room, Royal York Hotel. Admission by ticket.
- JULY 16-17, 1980 (Wednesday & Thursday) - One Hundred and Twenty-Fifth Annual Communication of the Grand Lodge A.F. & A.M. of Canada, in the Province of Ontario. From 4:00 p.m. to 5:00 p.m. on Wednesday, there will be a "HERITAGE OF MASONRY DISPLAY" of exhibits of artifacts and memorabilia in the Royal York Hotel. Grand Master's Banquet at 7:00 p.m., Wednesday, in the Canadian Room. The Guest Speaker, R.W.Bro. H.A. Leal, will discuss "New Lamps for Old". Entertainment by the University of Guelph Choir.
- AUGUST 20, 1980 (Wednesday) - General Purpose Committee Meeting in the Preston-Hespeler Temple, at 7:30 p.m. A large attendance of the membership would be most helpful as several important subjects will be presented for approval.
- SEPTEMBER 17, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, and the Annual Election of Officers. W.Bro. George Campbell, Charter Member of The Heritage Lodge will present a paper jointly prepared by himself and R.W.Bro. J. Lawrence Runnalls, titled "OUR GRAND MASTERS, A.F. & AM., G.R.C., 1855-1980.
- OCTOBER 4, 1980 (Saturday) - The 18th Century Degree Cast of Wellington District, will be visiting St. Andrew's Lodge No. 560, Ottawa, to dramatize in full costume of the period, a typical 18th Century Lodge Meeting and Initiation Ceremony. This will be their twenty-third production.
- OCTOBER 15, 1980 (Wednesday) - The 18th Century Degree Cost of Wellington District, will be visiting Niagara Lodge No. 2, Niagara-on-the-Lake, to present their 18th Century Play.
- OCTOBER 30, 1980 (Thursday) - The Fall Meeting of the Worshipful Master's, Past Master's and Warden's Association of Waterloo District will meet in the Preston-Hespeler Masonic Temple at 8:00 p.m., hosted by Cambridge Lodge No. 728.
- NOVEMBER 19, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge and Annual Installation of the Worshipful Master and the Investiture of the Officers.
- Other Masonic Papers to be presented at future meetings include:
1. Quasi Masonic Bodies not recognized by Grand Lodge; for example: Chinese Masons, Red Cross of Rome and Constantine, Rosicrucians, Prince Hall Masons etc.
 2. Grand Lodge of Canada in the Province of Ontario - Lodges formerly on the Register and now struck off, by Bro. John E. Taylor.

3. Women Freemasons in Ontario.
4. Masonic Research Lodges - An Up-To-Date Review.
5. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief by V.W.Bro. Jack Pos.

Other Suggestions:

1. Anti-Masonic Groups - individual, political, ecclesiastical etc., suggested by R.W.Bro. E.J. Burns Anderson.
2. Lodge Tracing Boards - An illustrated presentation and discussion of the symbolism. Please send individual suggestions and historical material on tracing boards to V.W.Bro. J. Pos.

NAMES AND ADDRESSES OF LODGE/DISTRICT REPRESENTATIVES

ALGOMA

No Representative

EASTERN

No Representative

ALGOMA EAST

John E. Taylor
P.O. Box 39
Hilton Beach, Ontario
P0R 1G0
(705) 246-2238
Ionic #25

FRONTENAC

Allan J. Cohoe
243 Helen Street
Kingston, Ontario
K7L 4P5
(613) 542-5627
Queen's #578

BRANT

Fred W. Bowery
44 Park Rd. N.
Brantford, Ontario
N3S 6T4
(519) 752-3438
Doric #121

GEORGIAN

No Representative

BRUCE

E. James Scarborough
316 - 9th Street
Hanover, Ontario
N4N 1L6
(519) 364-1040
Hanover #432

GREY

Wm. A. Strutt
955 - 9th Avenue W.
Owen Sound, Ontario
N4K 4N8
(519) 376-6226
North Star #322

CHATHAM

Edsel C. Steen
286 Lorne Ave.
Wallaceburg, Ontario
N8A 3Z2
(519) 627-6633
Onyx #312

HAMILTON A

John E. Brittain
4171 Inglewood Drive
Burlington, Ontario
L7L 1E3
(416) 637-0113
Wellington Sq. #725

HAMILTON B

A.W. Watson
404 Mount Albion Road
Hamilton, Ontario
L8K 5T3

Carlyle Sask. #216

NIAGARA B

William A.J. Lowe
6151 Culp Street
Niagara Falls
L2G 2B6

HAMILTON C

C. Laverne Dawdy
38 Kenmore Road
Hamilton, Ontario
L8S 3T7
(416) 529-6996
Electric #495

NIPPISSING EAST

Neil R. Drury
23 Beaver Crescent
North Bay, Ontario
P.A 3N1
(705) 472-9771
North Bay #617

LONDON EAST

Edward Carson
87 Thornton Ave.
London, Ontario
N5Y 2Y4
(519) 439-5628
Union #380

OTTAWA 1

Wm. B. Bolton
1147 Minnetonka Road
Ottawa, Ontario
K2G 2T8

Prince of Wales #317

LONDON WEST

Raymond Crinklaw
21 Broadway Ave.
Lambeth, Ontario
N0L 1S0
(519) 652-2025
St. Paul's #107

OTTAWA 2

Glen T. Jones
62 Nanook Court
Kanata, Ontario
K2L 2B1

Bytown #721

MUSKOKA PARRY SOUND

Eric Sisel
P.O. Box 2461
Huntsville, Ontario
P0A 1K0
(705) 635-2071
Unity #376

ONTARIO

Robert S. Throop
R.R. #2, Taunton Rd. E.
Oshawa, Ontario
LkH 7K5
(416) 723-0622
Temple #666

NIAGARA A

George A. Campbell
41 Albert Street
St. Catharines, Ontario
L2R 2G8
(416) 684-7803
Maple Leaf #103

PETERBOROUGH

George E. Zwicker
499 O'Connell Road
Peterborough, Ontario
K9J 4E1
(705) 743-2113
Corintian #101

PRINCE EDWARD

No Representative

TEMISKAMING

No Representative

ST. THOMAS

G.R. (Bob) Jackson
68 Balaclava Street
St. Thomas, Ontario
N5P 3C4
(519) 633-4937
St. David's #302

TORONTO 1

James W. Gerrard
82 Glenwood Crescent
Toronto, Ontario
M4B 1K1
(416) 755-6746
General Mercer #548

SARNIA

Donald James Emerick
506 George Street
Sarnia, Ontario
N7T 4P9

Otisippi #719

TORONTO 2

Albert L. Lee
453 Broadway Ave.
Toronto, Ontario
M4G 2R4
(416) 422-0121
Melita #605

ST. LAWRENCE

Donald J. Woodside
81 Park Street
Brockville, Ontario
K6V 5W1
(613) 342-2243
Sussex #5

TORONTO 3

Charles E. Drew
5 Scotland Road
Agincourt, Ontario
M1S 1L5
(416) 293-9587
Georgina #343

SOUTH HURON

Keith R.A. Flynn
P.O. Box 119, Main Street
Atwood, Ontario
N0G 1B0
(519) 356-2845
Elma #456

TORONTO 4

Stanley W. Lyons
413 East Ave.
West Hill, Ontario
M1C 2W7
(416) 284-1974
Canada #532

SUDBURY MANITOULIN

Terrance John Thom
Box 771, 340 Avery Drive
Espanola, Ontario
P0P 1C0
(705) 869-1994
Espanola #527

TORONTO 5

Edmund V. Ralph
56 Castlegrove Blvd.
Don Mills, Ontario
M3A 1L2
(416) 447-4152
Ashlar #247

TORONTO 6

Thomas G. Roberts
7 Mira Road
Thornhill, Ontario
L3T 2H5
(516) 889-9167
Patterson #265

WILSON

Stewart L. Thurtell
329 Oxford Street
Ingersoll, Ontario
N5C 2W4
(519) 485-2283
King Hiram #37

TORONTO 7

C.E. Balfour LeGresley
213 Riverside Drive
Toronto, Ontario
M6S 4A8
(416) 769-3804
University #496

WINDSOR

James Noble Hayes
4 Cypress Crt. Comp. #196
McGregor, Ontario
N0R 1J0
(519) 726-6993
Palace #604

NORTH HURON

James DeZeeuw
Box 64, Elora Street
Teeswater, Ontario
N0G 2S0
(519) 392-6879
Teeswater #276

VICTORIA

No Representative

WATERLOO

Charles F. Grimwood
446 Margaret Street
Cambridge (P), Ontario
N3H 3X7
(519) 653-6930
Preston #297

WELLINGTON

W. Edwin C. Wilson
7 Orchard Blvd.
Georgetown, Ontario
L7G 2Y5
(416) 877-3556
Credit #219

WESTERN

No Representative

GRAND LODGE OFFICERS
1979 - 1980
THE MOST WORSHIPFUL THE GRAND MASTER
M.W.Bro. Norval Richard Richards
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER
R.W.Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY
M.W.Bro. Robt. E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT
R.W.Bro. Lewis Hahn
75 York St., Kitchener, N2G 1T5

LODGE OFFICERS
1978-79

W.M.	R.W.Bro. Donald S. Grinton	Tyler	R.W.Bro. C.F. Grimwood
I.P.M.	R.W.Bro. Keith R.A. Flynn	Sec'y	V.W.Bro. Jacob Pos
S.W.	R.W.Bro. Ronald E. Groshaw	A/Sec'y	
J.W.	W.Bro. George E. Zwicker	Treas.	R.W.Bro. W.E. Wilson
S.D.	W.Bro. Balfour LeGresley	D.C.	R.W.Bro. Roy S. Sparrow
J.D.	R.W.Bro. David C. Bradley	Chap.	W.Bro. Rev. W.G. Rivers
I.G.	R.W.Bro. C.E. Drew	Organist	R.W.Bro. L.R. Hertel
S.S.	R.W.Bro. Robert Throop	Historian	W.Bro. Henry G. Edgar
J.S.	W.Bro. Albert A. Barker		

LODGE COMMITTEES FOR 1979-80

GENERAL PURPOSE - Chairman, R.W.Bro. Ronald E. Groshaw, (S.W.);
Chairmen of Lodge Committees; Officers and Past Masters.

VISITATION & TRANSPORTATION - Chairman, W.Bro. George E. Zwicker,
(J.W.): W.Bro. Balfour LeGresley, (S.D.); and R.W.Bro. David C.
Bradley.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. Ed Ralph; W.Bro.
Balfour LeGresley, (S.D.); V.W.Bro. Stewart Thurtell; W.Bro.
Bert Mennie; and R.W.Bro. Robert Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, R.W.Bro. Robert Throop, (S.S.)
W.Bro. Albert A. Barker, (J.S.); Local Co-Chairman, W.Bro.
Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Roy Sparrow, (D.C.); R.W.Bro. C.E.
Grimwood, (Tyler); and R.W.Bro. Wm.S. McVittie.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro. Gary
Powell; and V.W.Bro. Jacob Pos.

MASONIC MUSEUM - Chairm, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E.
McLeod; and R.W.Bro. John C. Woodburn.

CENTRAL DATA BANK - Chairman, W.Bro. Balfour LeGresley; R.W.Bro.
James Gerrard; R.W.Bro. David Bradley; R.W.Bro. Ronald Groshaw;
W.Bro. Paul Engel; and W.Bro. Kenneth Bartlett.

LODGE LIBRARY - Chairman, W.Bro.Rev. Gray Rivers; R.W.Bro. Roy Sparrow; and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David Bradley; R.W.Bro. Edsel Steen; and R.W.Bro. Charles Sankey.

NOTE - Where the Lodge Office appears in brackets after a Brother's name, this is an automatic appointment as defined by the Lodge By-Laws. The duties of all Lodge Committees are outlined in Article VIII, Sections 1 to 11. Please note requirements for an annual budget.

LATE NEWS - Several Brethren are contemplating the possibility of reserving a room at the Royal Hotel during the Annual Communication of The Grand Lodge for Tuesday or Wednesday nights, to be identified as The Heritage Lodge Room. This would provide a common meeting place for Lodge Brothers coming from different parts of the Province. Please check the bulletin board near the Receptio Lounge of the Hotel when you arrive, for further particulars.

In any event, look for our exhibit assembled for the Heritage of Masonry Display on the same floor as the Banquet Hall. This should be a good focal point if you are looking for someone from the Lodge.

May I extend to you and your families, a sincere wish for a relaxing, enjoyable and safe summer vacation.

Fraternally,

Jack Pos